THE IVSTIFICATION AND EXPOSITION OF THE DIVINE SACRIFICE OF THE MASSE,

AND OF AL RITES AND CEREMONIES therto belonging deuided into two bookes.

IN THE FIRST BOOKE

CONTROVERSIES AND DIFFICVLTIES, AND DEVOTION BELONGING to the Masse, are discussed in general.

IN THE SECOND

THE FIRST MASSE IN THE MISSAL IS IVSTIFIED, AND EXPOVNDED, for al and euerie parcel therof.

By Henry Fitz Simon Dublinian of the Societie of Iesus.



Permissu Superiorum. Anno Domini. 1611.


38.
4. 7.
108.
BRITISH MUSEUM

TO THE AS REVEREND
AS HONORABLIE
DISCENDED
Mr.
CHRISTOPHER
CVSAKE
BEGINER, AND PRESIDENT
OF THE DVACIAN
IRISH SEMINARIE.
And to al ſtudents out of his, and al other ſeminaries of our countrie, vvherſoeuer.

Grace, and Peace.

FROM about the yeare 1555. as is wel knowen, theſe late hereſies by force, neuer by voluntarie allowance, oppreſſed Religiõ in our contrie, baniſhed teachers, extinguiſhed learning, exiled to forrain contries al inſtruction, and inforced our youth either at home to be ignorant, or abrode in pouertie rather to gleane eares of learning then with leaſure & commoditie to reape

anie abundance therof. Yet of ſuch as trauailed to forrain contries notwithſtanding al difficulties incident to them whome their friendes in abſence (as is the vnkindnes notorious in our nation) abandoned, they often attained to ſingular both perfection and reputation of learning in ſondrie ſciences, to principal titles of vniuerſities, to high prelacies, of whom ſome are yet liuing, ſome departed in peace. But of thoſe that by their paines aduanced the publick good of our contrie, as wel departed this mortal life leauing their glotious memorie in continual benediction, as yet trauailing for it without al priuat and prouincial reſpects, theſe to my knowledge weare and are the principal: *Patrike and Henrie Segraue, Leonard Fitz-Simon*, *Richard Stanihurſt, John Lea, Dauid Rooth, Thomas Deis, Laurence Segraue, John Roch, Thomas VVhyte, Thomas Meſſingham*, that nothing be ſaied of Ieſuits, *F. Rochfort, F. Houling, F. Thomas VVhyt, F. Richard Conwey, F. VVilliam Bath, F. Cornelius Carrig*, and others ſtudiouſly aduancing the publicke cauſe of our countrie to their greateſt power. By whome our ſaied countrie receaued manie rare helpes & ſupplies, eſpecialy in theſe later dayes, to the great aduancement of Gods glorie & diſconfiture of heretikes.

Sathan and heretikes obſeruing ſuch good to Gods Church and ruine to hereſie to increaſe by recourſe of theſe fortunat triarian champiõs, & not knowing eaſelie how otherwiſe to debarr the flotting ouer of ſtudẽts to Catholike countries: *Filij iniqui ex Iſrael* the moſt

peruers

peruers of our nation, imployed them ſelues immoderatly to erect *Gymnaſium in Hieroſolymis ſecundum leges Nationum, A College in Dublin among Catholiks, according the impiouſe ſects of other nations.* In which, ſtriuing againſt the ſtreame, and againſt the priuilege obtained by interceſſion of S. Patrike to our nation (that neuer infidelitie or hereſie should poſſeſſe the contrie) they expected to ſeduce at leaſt ſimple innocents, ſince that al iudicious perſons did palpablie behould and auoid their as vaine as vaniſhing deluſions. So then this colledge by none of account approched, by noe number of reckning frequented, notwithſtanding al fraud and force that might be to the contrary, came to litle effect: according the prediction of our ſauiour. *Al planting vvhich my heauenly father hath not planted shalbe rooted vp.* Of which collegeſts we wil take our Sauiours aduiſe following in the next wordes: *Let them alone: blinde they are, guids of the blinde.*

t. Machab 1. v. 11. ad 17.

mat. 15. 14.

Now did it belong to the wiſedom of our Almightie Sauiour and God, vvhen malice began to moleſt his flock, and to machinat the ſeduction of the aboueſaid children, to finde out ſome zelouſe rather then deepely learned guide (it being his vvont to elect the vveake thinges of the vvorld to confound the ſtrong) to open a larger vvaie then hetherto for them vvhom he had predeſtinated *into ane elect generation, a Kinglie prieſthood, a holy nation, a people of purchaſe that they may declare his vertues vvhich from darkenes had called them into his meruailouſe light.* I doe ſeeme to behould

1. Cor. 1. 27

1. Pet. 2. 9.

in heauen betvvixt the B. Trinitie and al ſaints of our contrie, togeather vvith al Angel guardians general, and particular, a deepe conſultation vvhom this guide might moſt conueniently be; and by publicke adoption diuers to be choſen, but for theſe parts of the lovv contries, vvithout al oppoſition to haue bene elected *M. Chriſtophor Cuſake*, of honorable diſcent and aliance vvith the nobleſt ranks, of great vertue, zeale, & ſingular ſinceritie. Who being vnexperienced in forrayne contries, meanly languaged, and meanely furnished vvith requiſits for a building to reach to this height: in human vviſedome litle ſucceſſe ſeemed to be expected. Yet behoulding novv ſuch vnexpected increaſe beyond al human imagination; in reaſon & right vve are to magnifie Gods ouer reaching vvyſedom, & to regiſtre the glorious fame & name of *Cuſake* (as confortable to diſtreſſed Ireland, as Chuſay to diſtreſſed Dauid) in the golden booke of immortal gratitude.

2. Reg. 15. 32. 17. 15. 16

This is the banished Ioſeph, vvhoſe banishment is the remedie and confort of his famishing and periſhing nation. This is Irlands brighteſt ſonn by vvhich Irlands darknes is moſt auoided. This is Irlands famous glorie, by vvhom the infamie of ſuppoſed barbaritie of Ireland is exchanged into daily increaſing reputation of extraordinarie bringing vp, and pietie. But his modeſtie vvil froune at theſe applauds, and I linked in ſuch kindred, acquaintãce, inueterated loue, can not ſtraine either his modeſtie or my ovvne impar-

partialitie by further particular commendations.

During theſe ſeuenten yeares ſince he began, firſt vpon his ovvne prouiſion and after vpon the bountiful beneuolence of the Catholike King, to mantaine togeather ſtudents in this Citie of Douay (vpon vvhich citie God hath poured out plentifully, and as it may be ſaid in compariſon of moſt other places, prodigalie, his bleſſings, as vvel of extraordinarie learning, as (in my iudgement) of incomparable vertue, conſidering that yeare by yeare one only Colege therof yeeldeth into the clergie aboue a hondred learned trauailers) ſince I ſay he began to mantaine and aſſemble our yong ſtudents into this place, vvherein at this inſtant I am reſident, it can not be imagined hovv much the obſcuritie of our Nations renovme hath bene deminished, and glorie thereof increaſed; hovv much the name of Irish became venerable yea admirable for peculiar tovvardnes to learning, forvvardnes to vertue, modeſtie in conuerſation, facilitie to be gouerned, conſent among them ſelues, promptitude to al that might be exacted yea or in reaſon expected of anie of moſt complet and conformable education, or condition. Let none thinke anie partial affection to haue place in this atteſtation, conſidering ſuch to be the publike and priuat leters patent and teſtimonies of Princes, Prelats, Vniuerſities, cities, and colleges extant to al mens vievv, that litle maie rather ſeeme affirmed, then their deſert duelie declared. In ſoe much as in ſondrie prouinces, and cities they eaſelie obtained

(I meane

(I meane them of this onlie seminarie besid the residue in Spaine of noe lesse commendation, increase, & accompt) habitation, reliefe, fauour, and reputation, as in *Turnay*, *Louain*, *Paris*, *Burdeaux*, *Roan*, *Tholouse*. *Antvverp*, *Lisle*, *Colin &c.* Besid particulars intertained vvith charitable beneuolence in manifovvld other places.

I trust the vvonted spirit of our Nation is returning, since that the vvonted hospitalitie and good liking therof returneth in forraine contries. VVhat so euer our Albanian Scots haue or doe inioie by title of our ancient name of Scots, much good may it doe to them: yet vvithout great vvrong they can not denie, and (as I hope) vvil not repine, but that only by vs, euen Camden (pag. 730.) being Vmpire, vvas purchased, *Luxouium*, *Bobium*, *Herbipolis*, *S. Gallus*, and other places in France, and Germanie, into vvhich they as issued from vs (vvhen vve vveare assaulted vvith continual inuasions of foreiners, or like Cadmus brethren deuoured one another at home by ciuil vprors) entred into possession. If they doubt therof, and vvilbe satisfied vvith anie reasonable and indifferent resolution I remit them to the histories of *S. Malachie*, *S. Gertrud*, *S. Columban*, *S. Rumuld*, S. *Furseus &c.* in which apparentlie is shevved by and for only Irish as then onelie knovven Scots, the saied, & other like fundations, refuges, and as it vveare prouocations for their resorte vveare erected, rented, and frequented.

And not to omit a consideration of principal respect.

and ædification, vvherin I haue euer had ſingular contentment, you might and may ſtil (to Gods great glorie be it ſpoken) obſerue ſo the vnion & ſpirit of primatiue Chriſtians in the Duacian or Cuſacian familie vvherbie they had *cor vnum & animam vnam*, that it vvas ordinarie, and in a ſorte Vniuerſal, euen in commēſals ſo to communicate their exhibition, appareil, books, &c. as that againſt them the demand of S. *Iohn* had or could haue noe effect: *He that shal haue the ſubſtance of the vvorld, and shal ſee his brother haue neede, and shal shut his bovvels from him; hovv doth the charitie of God abide in him?* 1. Io. 3. 17.

But of other proofes of their deuout ſpirit, and vertuous propenſion, ther can ſeeme none greater, then that alreadie in the ſpace of ſo fevv yeares, aboue a hōdred and twentie haue heroicalie entred into Eccleſiaſtical ſtate, therin are eminent, & to al godes Church beneficious; & that (of ſo great numbre) but one onlie Apoſtat, and he in mouth not in minde, and but onlie for luſt of the fleash, can be ſpecified.

Would you haue yet a greater proofe of their generous and more then human magnanimitie? Not contented in their choice of religions, vvith thoſe of leſſe diſcipline and perfection, vvith thoſe of greater commodities for fleash and bloud, vvith thoſe of freer paſſage to Eccleſiaſtical dignitie: they rather tend to others in vvhich ſenſual delites are moſt mortified, humilitie, charitie, obedience, contemplation, zeale of ſoules and al religious diſcipline is moſt obſerued.

As vvater doth more inflame the ſmiths forge, as repugnance doth animate the Lions courage, as tartnes eggeth the languishing appetite: So doth it imboulden & aduance thē if they know they are to find oppoſition to their natural inclinations & ſenſualitie. I ſpeake by experience of ſuch as haue reſorted to our Profeſſion, them not to haue bene therto the more inclined that they perceaued in outvvard apparence (for diet & apparel, for cheerful conuerſation, for plauſible credit amōg men &c.) greater conformitie to ſenſual eaſe: but their incentiue motiues to haue bene for greater abnegation of their iudgement, greater reſignation of their vvil, greatet aduentures no leſſe to chilling could then ſcorching remoteſt climats for aduancing Godes glorie, ſelf greater vnion vvith God, to vndertake greater paines for his Church, greater contradiction of the world, Diuel, and heretickes, and in their opinion the greateſt auſteritie proportionable and conuenient to human infirmitie.

Auſteritie therfor by me heere vnderſtood is not ether external or corporal for habite, ſolitude, or diſtrict diet, but internal, and ſpiritual, by ane intiere immolation, and mortified ſacrifice of nature, vvill, and iudgement ſurrendred to the diſpoſition of God in his lavvful ſubſtitute vvithout anie reſerued diſpoſition yea or inclination of them ſelues in them ſelues. For vvho is ignorant that the only vulgar, and ignorant ſorte, and no iudicious people, doth place perfection in outvvard auſteritie; it not being

to be elected for it ſelfe, but onelie as a meane for further ſanctification? *Non eſt potior religio ex hoc quod habet arctiores obſeruantias, ſed ex hoc quod ex maiori diſcretione ſint eius obſeruantiæ ordinatæ ad finem Religionis.* S.Th.2 2. q.188. art. 6. ad 3. *The Religion* (ſaith the Diuineſt of al Deuines S. *Thomas* of Aquin) *is not to be preferred in eſtimation, becauſe it hath ſtreiter obſeruations, but becauſe the ſaied obſeruations through more diſcretion are directed to the ende of Religion.* VVhich is noe meruaile to be ſaied by him, conſidering that the Apoſtle ſaith, *Corporal exerciſe is profitable to litle*; to vvit when anie conſiſteth in it alone, and othervvyſe then (as is ſaid a litle before) then in a meane to produce ſome good and great ſpiritual benifit thereby. 1.Tim.4.8.

They then beleeuing the Doctrine of S. *Thomas* in the ſame place, *ſummum gradum in Religionibus tenere que ordinantur ad docendum, & predicandum*, ſuch to be the perfecteſt Religions which are ordained to teach and preach: the chiefeſt and rypeſt of them tende and trauaile to be receaued in ordres more excelling in the ſaied fnnctions; as knowing (according alſo the aſſurance of the ſaied angelical Doctour) ſuch as teach or vvrite *Diuininitie, Controuerſies, ſermons, caſes of conſcience* (vvith a ſpiritual and direct intention) to hould that ranke of perfection among the moſt contemplatiue ordres of religion, and moſt meritorious ſtates of ſpiritual life, vvhich the inſtructing maſter of vvorkes beareth among handie craftsmen; by as much as it is more meritoriouſe to indoctrine manie preachers, and S.Th. loco ſupra citato. S.Tho. quodlibet 1. queſt. 7, a.4.

paſtours, thé to be alone one of the feruenteſt & moſt beneficial.

So that it vvas not the leaſt parte of their vertue and vviſedome that they yeelded noe credit to contrarie imaginations buzed often as fraudulentlie as erroneouſly into their braines, that to teach forſooth publik ſchooles, eſpecially of liberal ſciences, could be noe exerciſe of contemplatiue religion, but at the moſt of the actiue life; as being not only ſubiect to frequent diſtractions, but alſo to imminent dangers of deſtruction.

Againſt which in it ſelfe noe leſſe abſurd then pernitiouſe errour, (as by which the world had hene depriued of the principal meanes of al learning, if ſuch ignorãce had hetherto, or now might preuaile) the ſonne of knovvledge S. *Thomas* aforeſaid (and he a religious man, and incomparably contemplatiue) moſt learnedlie diſputeth, and in diſputing diſproueth & condemneth it by manifovvld reaſons, and authoriſing exãples, & that of eminent ſaints in Gods Church euen of thoſe, *Qui cum monachi eſſent, ſcholares docuerunt non ſolum in Scriptura, ſed etiam in liberalibus artibus*, vvho being religious, taught not only Scriptures but alſo libetal ſciences. And to knovv ſuch to be of the moſt contemplatine life, he adddeth, *Illi maxime ſunt idonei ad docendum qui maxime diuina per contemplationem capere poſſunt*: that they are peculiarly fit to teache vvho enter deepeſt into the profundity and perfection of contemplation.

S. Th. opuſc. 26. c. 2.

And

And did not Christ him selfe *begin to doe, and teach?* Did not he direct his Apostles *Docere omnes gentes*, to teach al Nations? Is there not a laureal garland due to teachers noe lesse then to Martirs, and virgins? Happier therefore they vvho relyed more to the Doctrine and imitation of Christe, Apostles, and Saints, then who ouer simply consented to dazeling delusions grounded onelie vpon popular improuident imaginations. Act. 1. Mat. vlt. Mar. 16.

And this their resolute pressing to suche Teaching religious ordres, as aforsaid, doth wel demonstrat their legitimat conformitie vvith our ancient glorious predecessours, of whome at home, and abroad, the fame of rare industrie for instructing, and education, vvas most glorious, as to al readers is not vnknowen, and now deserueth (although in my Dedicatorie vpon *Riders Caueat*, it vvas in part declared) for our further imitation, and emulating zeale, to be succinctly reuealed.

Of *S. Olcan* a prime sainct of our countrie, both for being in the first planting of religion among vs, & of the principal planters therof, is writen in the history of *S. Patrike*, that *Scholas erexit, innumerosq; discipulos erudiendo in literaturæ copiam prouexit*; He erected scholes, & indoctrined in profound learning innumerable disciples. Of *S. Finane* noe lesse is vvritten. Yea it vvas soe vniuersal in our countries religiouse, to teache, that strangers flocked thereto, as venerable Beda relateth, De S. Oclano in Iocelino c, 86. Antiq. lectiones p. 603, to. 5.

Beda in hist. eccl. l.3.c.27.

partly for diuine doctrine, partly for more continent life, circuiting the cels of religious (as soe many Licæums, or Accademies) and vveare al curteously intertained. But more appeareth in my epistle prealleaged.

As for their trauailes in England, *Camden*, novv the kinges cheefe chronicler (one neither for Religion nor condition suspitiouse of partialitie in our cause) acknovvledgeth, that *Iberni sanctissimi viri stipendiis Regijs alebantur, & adolescentes pietate, artibusque ingenuis, instituebant.* Irish saincts weare nourished at the kinges charges, and they trained the youth in pietie, & liberal sciences. VVherof he giueth the reason els whet to vvit, *Iberniam sanctis, pijs, & splendidis ingeniis abundasse eo sæculo quo bonarum literarũ cultura per Orbẽ Christianum neglecta, & semisepulta iacuit,* Because Ireland did abound vvith holie, vertuouse, & rare vvits in that age, vvherin learning in al the rest of Christianitie was obscure and decaied. Neither doubteth he to alleadge a prophecie of Merlin to testifie that it shalbe as florishing againe, in these vvordes: *Viguit ad vada boum sapientia, tempore suo ad Iberniæ partes transitura.* Sapience hath florished in Oxford, in time to come being to departe into Ireland. vvherof being more amplie to treat in the Ecclesiastical historie of our countrie, and hauing as is said alreadie discoursed therof befor, this fortast may serue to sharpen your apetits toward the treatise novv in preparation, & the abrupt breuitie therof vvil gratifie the repinning horrour against such our quondam incredible glorie in anie (if anie be) subiect

Camden. edit. Lond An. 1607. pag.165.

Idem pag. 730.731.

Idem pag 267.

iect to emulation.

But, doth the good, and redreſſe of our countrie, require ſuch religious teachers, & may they not be ſpared, and their ſted ſupplied as vvel by others? I vvil not anſvver, leaſt I might ſeeme ouer partial in the defence of ſuch religious. But I vvil affoord certain parcels written by a moſt excellent late Martyr of our country, the thriſe glorious Primat *Creagh*, of vvhom it is vncertain vvhether Catholickes haue had more triumph by his euident iuſtification for the rape reproached at the barre at *VVeſtminiſter* hal, then hereticks confuſion of being diſguiſed in their fraudulent ſhifts, and shameleſſe impoſtures, to vvhich deſpaire of defending otherwiſe their cauſe, inforceth them. He in a later bearing date the yeare 1580. vvhich vvith his ovvne hand he vvrote to the R. F. *Oliuer Manarè* at that time Vicar general in his Ordre, (vvhich leter I haue novv in cuſtodie, as a pretious pledge, and relique) anſvvereth ſo to the former demands, as firſt acknovvledging corruptions of great deploration in the contrie, particularly a rude and ignorant clergy in many places, a danger of hereſies increaſe, great inciuility in manie places and perſons &c. at leinth he declareth that he had ben hũble petitioner to his holynes to ſend therto certain teaching religious perſons, as the onelie meane of Irlands reduction, by vvhome alſo al chriſtian contries receaued principal reformation, for vvhoſe maintenance he offered to applie certaine vacant beneſices. Did modeſtie permitte to imparte ſuch high cõmends

as he

as he preſenteth, the whole letter might be inſerted: Now the onlie concluſion muſt teſtifie his good vvill gratefully by the ſaied religious accepted, the rather that their Miſſion vvas firſt by him procured, and the allowance therof by ſupreame authoritie after due deliberation, by this his concluſion, teſtified.

Ex literis Ill. ac R. Primatis ac Martyris Creuzi Ann. 1580. ex turri londinēſ.

Quæ cogitaui (vt certi patres religioſi valeãt quanto citius in Ibernia Ap. authoritate Scholas aperire & Academiam inſtituere) cæpi, non ego autem ſed Dominus, & perfectum eſt quantum in me fuit. Nam motu etiam proprio Pius quartus quicquid optaui conceſsit, negotio prius examinato in R. DD. Cardinalium congregatione, preſente tunc (quantum prorſus memini) ſanctiſsimo qui nunc ſedet Patre, non tunc Cardinale ſed Doctore, a Tridentina SS. Synodo ad Vrbem reuerſo. Succeſſoribus infælicitatis meæ ſi mihi tempus non fauerit, negotium in diplomate committitur, &c.

VVherfor novv to the formet queſtions this ſo publick a Prelat, a Primat, a Martyr, vvould and doth in this manner aunſvver: *in my opinion togeather vvith the iudgement of al vvelvvillers of our Nation, the ſaide Religious are ſo neceſsarie to our reformations, as that they can not onlie not vvel be ſpared, but noe others to vs are in theſe times ſo needeful: and therfor by me in the behalfe of the vvhole contrie, before and aboue al others, they vveare firſt and moſt coueted.*

So that from firſt to laſt appeareth, the repugnãce and errour againſt ſuch godly functions of teaching religious, to be by example and inſtruction of Chriſt,

Apoſtles,

Apoſtles, ſaincts euen of our ovvne countrie as alſo by a late Martyr, not onlie prepoſterous, but alſo to Ireland, and al the world, preiudicious; and to the parties themſelues (If I be not foulie deceiued) not a litle dãgerous, for manie cenſurs by Gods Church obiected againſt ſuch temeritie: the H. ghoſt gouernour of the ſaide Church thinking it to belong to his prouidence to defend them peculiarlie by whom he did forſee the Church was peculiarlie to be defended, and therfore they for ſo doing to be peculiarlie impugned by as wel malignant emulatours, as profeſſed aduerſaries. Al which is produced to approue the iudicious diſſenting of our Duacians (of them ſelues by onlie ſufficiencie of natural capacitie vvithout all aduiſe of other Inſtructours) from the priuie but palpable impoſturs of inueagling enuie ſuggeſting the contrarie.

This being ſaied of their valerouſe and victoriouſe entrance into religions, maugre the world, fleash, and Diuel, and that in the verie prime, and ſpring of their youth, manie of them being heirs of lande: I can not ouer paſſe further a principal commendation of this ſeſeminarie that hetherto none of the vvhole multitude euer aſpired to Eccleſiaſtical dignitie, I ſaie to that ſublimitie dreadful (as *S. Bernard* ſaith) euen to the innocencie, ſtreinth, and shoulders of Angels, to the honour which (as *S. Auguſtin* ſaith) ought to ſeeke the and not to be ſought by the. S.Bern.ad Cler.c.9. S.Aug.ho. 13.&50.

I knovv both at other times manie worthie prelats to haue bene ſince ſuppreſſion of religion, and at this

time to be, vndertaking the charge not for anie phari-
1.Tim.3.1. ſaical præeminence but only for zealous intention and the goodnes not of the vvorth but of the vvorke belonging to the office. I can not be ignorant of our Illuſtrous Primat *Peter Lombard* ſo cleerlie reshining euen in the Theatre of the world, if not aboue yet among the brighteſt Prelats, for rare learning, Epiſcopal mildnes, integritie of life, and ſingular benignitie and fauour tovvard my ſelfe. Him and others I know eſpeciallie our late Archbishop of Dublin, of vvhom the vvhole contrie receiueth and probablie is to receiue vvished honour, and aduancement of renowme.

Theſe I knovv, and dutifullie honour, ſuch being my diſpoſitiõ to approue whom ſoeuer Gods Church electeth; neuer to maligne, or enuie, but onlie to pittie the worſt or moſt Scandalous; and not to flatter or feare worſt, or beſt.

But omitting ſuch as vve are not ſeminariſts of Douay, I intend to inculcate their modeſtie, of whom only I novv treat. I haue read of S. *Marke* cutting his ovvne thumbe to fruſtrate Eccleſiaſtical exaltation; of a *S. Iſaac* auoiding the ſame by rãgeing from place to place; of *S. Goar* praying thirtie daies rather to die; of a S. *Gregorie* to like effect hidden vnder a tubb; of S. *Nazianzen* preferring therto voluntarie banishmẽt; of *S. Ephrẽ* forgeing him ſelfe madd not to be elected. I haue alſo read of S. *Cyprian*, S. *Auguſtin*, S. *Bernard* S. *Anſelme*, S. *Bonauenture*, and of our S. *Malachie*, S. *Laurence*, and infinit others trembling to take that ho-

honour vpon them ſelues but abiding to be called by God as Aaron: yet may I bouldlie affirme to haue obſerued if not equal reſiſtence to theſe eminent Saincts, at leaſt not much leſſe in diuers of Douay Seminariſts. Of two among others for future imitation and preſent admiration I vvil make mention; although I hazard to incurre thereby their grieuous indignation. Both are Graduats, yea Doctours of Diuinitie in the tvvo moſt famous vniuerſities of Chriſtendom. Both are for pietie, vertue, edification, ſufficiencie, if not incomparable in al the nation yet in the higheſt ranke of the formeſt. Both are pillers and planters, ornaments and vphoulders of our contries religion and credit, and them ſelues vvith al domeſticals and forreiners in great authoritie loue and reputation. Hebr. 5. 4.

Their names can not be diſſembled they being by theſe qualities ſuddenly (in al minds of them that know them, and vvho knovveth them not?) conceaued. I therfor ſay that *Dauid Rooth*, and *Thomas Deis*, the two aforeſaid, to my knovvledge by diuers earneſt and vehement leters to that effect, moſt ſtudiouſly, moſt inſtantlie, moſt shamefaſtlie, to haue preuented, diuerted, fruſtrated their generalie vvished yea and much procured aduancement and ſublimation to Eccleſiaſtical prelacie.

Neither their contries clamours, yea teares, (leaſt ambitions ignorant, and ſcandalous intruders, as alas is the manner, should preocupate the ſeates) neither their due by birth and abilitie claiming their being

preferred to al others in benifices vacant in their owne prouinces, breefelie nether theſe nor anie other motiues or means, vveare able to violate their reſolution, or to hinder their timorouſe tergiuerſation: and should ſuch modeſtie and shamfaſt humilitie, or vertuouſe ſcrupuloſitie, not be propounded among the Cuſacians commendations? But omitting theſe vvhom for honour I name, and for feare of ſuſpected aſſentation (vvherof noe cauſe may be imagined) I do but name, I proceede to vvhat I further intended.

Hauing from firſt to laſt ſuch Preſident, and ſuch Poſteritie, of ſuch dignitie, vertue, and learning, & of ſo great ſufficencie, and affection, to patronize this my Treatiſe of the Maſſe: had I not bene ſimple & inconſiderat to couet or ſeeke other more powerful Defen-
Luc. 15. 16. ders, or Patrons? Doubtles I had bene culpable the more by hovv much I had imitated the prodigal childs peruerſitie, vvho not contended vvith paternal ſtore, with a farre fetch leauing cõpetent foode was inforced to feaſt on huskes. The ſaying of our ſauiour, T*her is noe*
Mat. 6. 4. *prophet vvithout honour but in his ovvne contrie & in his owne houſe, & in his owne kindred*, hath euer indoctrined and induced me to be content vvith domeſtical prouiſiõ, to vvhich from abrode like may not be purchaſed.

To theſe therfor I doe reſigne the amendment and protection of my cooperation in this treatiſe of the ſacrifice of the Maſſe; although in it ſelfe it be inuiolable, and beyond al exception, as being the Inſtitution, yea the oblation, of the verie ſonne of God. It

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is noe meruaile if the firſt rude delineation vvith the coale of one ſoe much interrupted, shal require the learned penſil of others to giue the perfection in due and decent colours. I knovv they can doe it, I craue they vvould doe it. Their revvard and merit vvil be in ſome meaſure comparable euen to the oblation of this ſoueraigne ſacrifice, becauſe as S. Rupertus ſain & of our owne Contrie ſaid, *bonas miſſas facimus ſi eas docemus facere*, vve offre vvel the ſacrifice if vve teach others to offre it. To.5 Antiq. lex fol. 757.

Of al other my faults to my owne minde this ſeemed moſt grieuous that Tertullian, Origen, S. Auguſtin, and other Fathers being timorouſe and vnwilling to diuulgat the ſecret myſteries of this incruental propitiation for ſinne, yet that vvithout ſuch ſcrupulouſe caution I ſhould ſeeme to caſt the bread of children, yea of Angels, befor doggs. But if anie thing may disblame me, it is the example of this age vvherin in moſt cõtries the ſame is done vpon ſurmiſed neceſſitie to diſabuſe heretikes & al that beleeue thẽ that in this heauenly Myſterie, not only al is not *magike, idolatrie, ſuperſtitiõ & hereſie as* M. Rider belieth, but contrariwiſe al is pietie, religion, & deuotion yea the pith & quiteſſẽce of the goſpel euen by the cõfeſſion of Luther, & that the trueſt that euer he made, ſaying: *Miſſa pars eſt euangelÿ, imo ſumma & compendium euangelÿ. The Maſſe is parte of the goſpel, yea the very ſumme and abbridgment therof.* I did alſo behould vpon like motion (as alſo is teſtified in the preface of the ould teſtament in English newly ſet Tertul. in Apologet. & de Præſcrip. c. 26. Orig. ho. 9 & 13. in leuit. S. Aug. ſer. 46. de verb de ciuit. l. 10. c. 6. In pſ. 39. lib. 50. ho. 42. Tr. n. in Ioan. &c. Luth. de capt. Bab. c. de Euch.

foorth in Douay) that the holie ſcripture is therfor latelie diuulged by Catholikes contrarie to ancient cuſtome, to manifeſt the shameles impoſturs of Reformers in faining that they had in or by them any aduãtage. Laſtly the maieſtie of the Maſſe ſeemed to me ſo iuſtified & fortified in al reſpects, as being but only viewed by our aduerſaries it vvould terrifie them to blaſpheme it further, & happilie that ſuch feare might be the begining of their vvyſdome, becauſe *initium ſapientiæ timor domini.*

Eccl.1.66.

As for Catholikes I vvas aſſured, that in behoulding the holines, the depth, the dignitie, and myſtical diſpoſition, breefelie the antiquitie and veritie of this ſacred & Diuine Office; al feruent affections of pietie, of loue, of reuerence, and of fayth, vvould be augmented in them more by al compariſon then by anie other means.

But it is the liker to be vvritten againſt, how ſacred, and diuine ſoeuer, the rather that it is fortould by the Prophet *Daniel*, that *Antichriſt* (vvoſe fore-runners vvilbe guided by the ſame ſpirit) wil bend but in vaine his deadlie hate againſt it (as S. *Irenæus*, S. *Chriſoſtome*, S. *Hipolite*, and other fathers doe conceiue by the ſaide prophets vvoords) for the contentment and honour redounding to Chriſt therby.

Dan.8.12. c.12.11. S. Iren.l. 4 c.32. S.Chryſ. ho.49. Math. S. Hippolit.de Conſum. ſeculi.

But be aſſured that onlie the yonger and blinder ſort, vvho are moſt aduenturous and vvhoſe *ſcribendi cacoethes*, headlong itch may neuer by rule or reaſon be reſtrained (although the comical poet aduiſeth them

in

inſerious and ſound manner.

Sumite materiam veſtris qui ſcribitis æquam viribus.

Fit you that write your mater to might) Horat. Arte.

vvhich they neglect that vvil impugne the æternal ſacrifice euen by Antichriſt inexpugnable: only they I laye, or ſome one Heroſtratus of them by ſuruiuing infamie rather to be remẽbred, then to be vvholie forgotten, vvil perhappe giue fier to more then the temple of Diana, by blaſpheming this pure and propitiating hoſt, and vvhat therto belongeth: vvhom by my councel you shal not once gratifie not onlie vvith anſvver, but alſo not vvith regarde. VVherof I vvil giue you pregnant reaſons obſerued by long experience & by greateſt fathers preſcribed to poſteritie.

Diſputation vvith heretikes is a thing alvvaies deſired by Catholikes, preſuppoſing that they vvil ſtand to anie arbitriment, if not of ſome late Bishop, yet of ſome much more ancient; if not of ſome ould vvriter, yet of ſome holie primatiue father or at leaſt manie togeather conſenting; if not of manie ancient Doctours at leaſt of ſome general Concils; if not of anie or al Chriſtian monuments, at leaſt of Godes holie vvoord or the ſacred bible; vvithout diſdaine of the later, deriſion of the elder, deprauing holie fathers, diſpraiſing holie Concils, diſclaiming holie ſcriptures as oft as they giue verdict (vvhich euer happeneth) againſt thẽ alwaies making themſelues alone the rule of al certaintie, and ſo onlie that to be true that is vvith them, and

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al to be falſe that is againſt them. But among the whole ſorte, are ther manie not ſuch? are ther anie? I leaue to your trial to approue; teſtifying my of owne experience to haue had litle difficultie with anie that I could bring to be tried by anie ſetled ground of ether ſcriptures, traditions, Church, Concils, Fathers, ſeueraly or coniointly.

Nether to anie other induſtrie may I imputeit (next the effectual & merciful grace of god to vvhom alone be al glorie therof) that among hondred others by me reconciled, the nienth Engliſh Miniſter in the verie daie of vvriting hereof hath bene purchaſed to Chriſtian and Catholike religion: I can not I ſaie aſcribe it ſo much to anie other obſeruation, as that I euer tied them to ſome irreuocable fundation from vvhich after vpon anie pretence they ſhould not ſtart or appeale.

16. Octob. 1611.

Others vvhom yovv may not intreat to abide at a baie, beleeue me yovv shal finde remediles: as al ancient fathers haue deliuered, and is conuenient to yovv being dailie to enter into the liſts againſt the enemies of Chriſt, and his Church, to be forvvarned and by yovv to be alſo beleeued, that yovv do not ſpend your paines but vvher proffit may be probablie expected. VVould yovv contend with thē vvhom meretricioufe and affected lying, cauterized hypocriſie & impoſturs deliteth? It vvould not becom your ingeniouſe educatiō, nor peacible cōdition That firſt they build & relie vpon obſtinacie & out faced impudence, ſaith (Luther him

himſelfe vvhom to beleeue they haue forſaken al true beleefe, and therfor may alſo beleeue him in this) *In their books,* (the ſame muſt be thought of their diſputations) *ther is no pithe or ſubſtance but only friuolous cracking.* VVhich ſort of people, ſaith Tertullian, *moleſt the ſtrong, deceaue the vveake, and diſmiſſe neutrals vvith vncertaintie: vvith vvhom to conferre, yovv shal only alter your ſtomach, & afflict your braine looſing your inſtruction in the debate, and gaining nought els but loathſomnes by their blaſphemie.* A notable admonition, vvhich Heshuſius a brother of their owne confirmeth, ſaying *they shutt obſtinatly their eies againſt the cleere light affirming it to be obſcure vvhich they vvil not behould.* yea Caluin ratifieth it of his owne brood (of vvhom alſo the former are to be vnderſtood) in theſe vvoords: *they are come to a contempt of the euangil, for vvhen the reaſon of any thing appeareth not vnto them, they ſuddenly diſpiſe it.* Vvherof much more to like effect may be peruſed vpon Riders Caueat pag. 96. 101. &c.

Luth. Defen. verb. cenæ. to. 7. fol. 382.

Tertul. de preſcr. ca. 15. & 17.

Heſhus. li. de preſ. Corporis Chri.

Calu. in c. 6. & 7. Ioa.

That ſecondlie their principal confidence is in contentiouſe and voluntarie lying, is aſſured euen by Luther ſaying: *Nemo eorum obteſtationibus & iactationibus quicquam credat, nam eos mentiri & dupliciter mentiri certiſſimum eſt, Let none beleeue their proteſtations, & vaunts, for it is moſt certaine they lie and lie againe.* And if yovv craue of them vvhat they meane by ſuch their determinat lying: one of them ſelues giueth this reaſon. *As long as I can I vvil deſtroie, let my forgerie remaine ſecret as much as it may; ſeing theſe lies vvil get credit among the com-*

Luth. Defens. verb. cenæ. fol. 381. 382. 394. 485. 406. Vide Remund. Rufum duplicat. con. Patronum Molinçi f. 76.

common people. Ane ould peruersitie belonging alvvayes to sectarists saith Tertullian, *such being their profession not to conuert Infidels but to peruert beleeuers, making it their glorie if they can cast doune them that stand, and not erect them that are fallen.* To whom S. Gregorie Nazianzen consenteth saying: *Inter se eertant &c.* It is their ambition, or strife, not in anie case to be freer from errours and impostures then their compagnions, *sed ne in hac re leuius peccent,* but that in this they be not behinde anie. In and by vvhich forgeries they are soe infamouse, that generaly it is houlden (yea by their owne confession) *to be more secure to take the vvoord of a broker, then of a reformed gospeler.*

Tertul. de presc. c. 42.

S. Greg. Naz. orat. 2. de pace.

Sarcer. in postilla Dom. 10.

That lastly they ground vvillinglie and vvittinglie vpon seared impostures, or hypocrisie, *dicentes grata multitudini, flectentes, fingentes, ac refingentes religionem ad nutum & cupiditates Dominorum & cetuum, quorum gloriam pluris faciunt quam gloriam Dei. Preaching plausiblie to the itching eares of the multitude, inflecting, fashioning and refashioning their religion, to the vvil and vvantones of their Lords and congregations vvhose glorie they more esteeme then the glorie of God;* Them selues confesse it, and in treating vpon their creed, (in the article of I beleeue in the Catholike Church) more may be perused therof. For this cause seminarists and Iesuits are persecuted, and calumniated, for this onlie cause they are maligned, and circummented: because *they are vnprofitable to them and contrarie to their vvorkes, & do reproach against them the sinne of the lavv, and defame against them*

Ebber in pref. in Cõment. Philip. super Christ. ad Cor.

Sap. 2. 12.

the vvikednes of their discipline. For this cause the edge of persecutions svvord is to dul against vs, the search of Promotours to slack, the Magistrats moderation to irreligiouse, the spoile of our goods great fauour, our oppression great equitie and glorie.

VVhich to haue forvvarned of our aduersaries drifts that coming among them their malice and machinations against you, and your cause being discouered, consequentlie you may knovv vvhat armoure and vveapons you must prouide: it shal suffise to conclude my epistle, and to testifie hovv desirous I ame of your safetie (vvhereupon both the defence and fruit of this treatise, and al spiritual weale of our contrie most dependeth) for vvhich as your faithful sentinel I displaie and forvvarne the said dissignes of your enemies not by me discouered vvithout paines, patience and peril.

Yours most affectionatly and
assuredly in CHRIST IESVS.

HENRY FITZ SIMON.

THE PREFACE TO THE READER.

ALTHOVGH it had bene to anie Catholike a ſufficient motiue to defend the ſupernal ſacrifice of the Maſſe, that M. Iohn Rider threatned to shevv it replenished *from the firſt vvord to the laſt vvith hæreſie, magike, & ſuperſtition*: yet vvas it to me a greater impulſion to treate therof, that deuout Catholikes might become farre more deuout therto, & together vnderſtād that in theſe reforming times (as they are called) ſeldome is not that moſt godlie, moſt allovvable, & moſt neceſſarie, vvhich our Reformiſts pretend to be moſt ſuperſtitiouſe, moſt defectiue, and moſt preiudicial. VVhich if it hath place or noe concerning the Maſſe, al iudiciouſe conſiderations vvil eaſelie novv perceaue vvhether our aduerſaries or vvc vvil or noe.

As for the ſtyle by me obſerued, in noe parte is it curiouſe, or affected, yet in ſome places (as leaſure and the veine allowed) more fluent and voluble then in others. As in no parcel therof popular commendation vvas intēded or vvished, ſo alſo iuſt reprehenſion vvas not ſtudiouſlie preuented but rather expected to my beter inſtruction. Some mitigation in anie cenſure to inſue for my English phraſe may the rather be preſuppoſed,

ſuppoſed, that I ame not ane english man, & haue liued the greateſt part of my age in forraine contries remote from my nationals, and al english conuerſation. Leaſt of al do I diſtruſt to be deſeruedlie reprehended for falſification, or other fraud, as vvel for natural repugnance to al deceit, as knovving the cauſe of God to need or allovv noe other then a ſincere defence.

Noe one obiection of our Reformiſts haue I vvittinglie omitted: in aunſvvering to vvhom my deſire vvas to teſtifie the truth in milde and moderat maner, truſting ſuch alſo to haue bene my performance when they exceeded not al moderation in blaſpheming. Againſt whom if euer I write againe, my intention is not punctualie to aunſwer al their friuoloufe diſcourſes, but only to ſumme and regiſter irrefragable lies, and impoſturs of manie of them together, wherby euerie one may knovv the vvhole ſumme and drift of their profeſſion to haue noe other fundation. Such alſo I knovv to be the intention of manie other vvriters; and noe other dealing vvith Reformiſts ſeemeth at this time more requiſit. But in dede nether ſoe, nor other-vviſe, vvil I eaſelie be induced to vvrite againſt them vnles ſome extraordinarie good beſide reprouing thē, appeare: none being longer ignorant of their deſerued reproofe for al their vvritings, and I hauing other charge, and intention to be better imploied.

For errours eſcaped in printing they are not great or manie cōſidering only forreiners to haue taken the paines.

For other errours of ignorance if anie haue (I trust many haue not) escaped: this may certifie al the world, that my resolution vvas, & is, and euer shalbe to hould and auerre the only common doctrine of the Catholike Roman Church: in it, and vvith it to liue, and (if God of his mercie saie Amen) for it most vvillinglie to die. Therfor if anie point, vvoord, or sillable shalbe found cõtrarie to the said doctrine, I instantly detest & abiure it. Be it farre from me, and al my nation, to swarue in the least point from anie one sillable of that Churches beleefe, out of vvhich ther is noe saluation, and but in vvhich al Irland hath euer and doth constantly (excepting some fevv, and of litle regarde) remaine. In this is Irlands greatest glorie for it selfe, and my greatest confort for the same, that it is by our veric aduersaries professed to be (as they reproach, but as vve thankfully accept) papistical; or in other tearmes inseperable from the vniuersal Pastour of al beleeuing Christians; and neuer bred anie beginer of a receaued sect, nor accepted as I saide in anie prouince, towne, or howse (for euerie person ther of) anie certaine heresie. The glorie be to God, our Lord.

As for the Masse the most diuine oblation not only in earth but in heauen, and not only that is presented but that may be presented to God, as containing Christ him selfe an holocaust to his father: the approued pietie of our nation tovvard it, made me to iustifie and expound it according my best leasour and povver. For beholding ould and yong, rich and poore

to reſorte therto in fouleſt weather; in certaine dange of perſecution; to places ten, fiften, twentie miles diſtant; and of thoſe diuers vvith age and infirmities feabled; & being preſent in place of the propitiatorie ſacrifice to be ſoe deuout, ſoe feruent, ſoe admirablie religiouſe in hartie prayer, penitent purpoſes, inflamed deſiers of amendment and the like vertuouſe affections: I then reſolued, vvith firſt opportunitie to let them ſenſiblie vnderſtand, that al ſuch their pietie was not vvithout cauſe, but vpon iuſt and vrgent deſert, performed. If that I haue not fulfilled in theſe three bookes, the fault vvas not in good vvil. At leaſt from my hart I ſaye, to God be al the glorie of vvhat is duelie performed, and to me my due confuſion for al I haue by negligence or ignorance omitted.

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THE FIRST BOOKE OF AL PREPARATIVES TO THE MASSE.

The first Part.

Of Churches, and places vvherin Masses are celebrated.

THE FIRST CHAP.

¶ *Of the vse of Churches.*

FOR SIX principal causes, weare Churches, by Primatiue Christians, erected. First & especially, as S. *Augustin* and *Fulgentius* resolue, to the vse of this diuine sacrifice of the lambe of God, whereof we are to treate. For which cause also, our Lord and Sauiour IESVS CHRIST, made election *cœnaculi magnistrati*, of a great refectorie adorned, for more solemnity of the first institution of this celestial sacrifice. And for the same occasion, such is in al contries obserued to be the outward forme of Churches, that they be accommodated to Altars therin, with such separations and proportions, as to them may seeme most conuenient. For *Aristotle* him selfe, by the only light of nature, did esteeme, that, *ea quæ rebus diuinis attributa & consecrata sunt domicilia, conuenit locum idoneum habere:* the places dedicated to cælestial maters, should haue a choise and competent situation. Secondly that in them al other sacrifices might be more orderly administred. Thirdly for common prayer.

S. Aug. l. 8. de Ciuit. c. 27. & l. 5. cont. Maximin. s. Fulg. l. ad Monimi. cõt. Arianos.

Luc. 22. 12.

Arist. Polit. l. 7. c. 12.

2 To any that thinketh, he may as wel pray at home, as in the church, saith *S. Chrysostom. Te homo decipis, & magno in errore versaris: nam etsi domi quoque datur orandi facultas, tamen fieri non potest, vt domi tam bene ores quam in Ecclesia.* O man, thou dost deceaue they selfe, and art in great errour: For although it be also graunted to pray at home, yet it can not be that thou pray so wel at home, as in the Church. The words also of our Sauiour, *My house shal be called the house of prayer* doe abundantly confirme this occasiō of churches. And *Daniel* the Prophet when he was captiue, and remote from the temple, yet because he knew, that prayers offered therin weare more effectual, then els where, not being able to pray therin, he opened his window that had prospect towards it, & therat powred his douotiōs. This occasion or application of certaine places to prayer, dislyketh al chiefe late Reformers, in so much as they obiect that Christ directed vs otherwise; *That when we pray, we should enter into our chamber, that we should pray in al places, lifting vp pure hands*: and such other places, wherby licence in deede is granted to pray in chambers, and al other places, but nothing alleaged nor to pray rather in Churches. For Christ teaching alwayes in the temple rather then els where, and the Apostles obseruing certaine houres to pray in the temple, doe manifest such exceptions to be a doctrin of the broad way into a detestatiō of prayer. And to that effect resolutely saith *Luther: Quid orando frustra obtunditis aures Dei? neque enim Deus aliter cum hominibus vnquam egit, aut aget, quam verbo promissionis.* why doe you truble and molest the eares of God, by praying? for God neuer did nor wil doe otherwise with men, then by the word of promise. And els where: *Quid frustra oramus Deum, qui vltro & bona & mala operatur in nobis?* why doe we in vaine intreate God, who freely doth worke good & euil in vs? As if he wold say, if we Protstantes doe beleue, as is our general profession, that al thinges happen to vs by fatal necessitie, and may not be auoyded; in vaine doe we solicite God by prayers, or vse any prayers, whereas he hath eternaly predetermined, not to alter his determination. Vpon which ground (belonging to the

S. Chrysost. hom. 30. con. Anomeos & hom. 79. ad pop. Ant.

Matt. 21. Dan. 6.

Calu. l. 3. Inst. c. 20. n. 30. Math. 6. 1. Timoth. 2.

Ioan. 18. Act. 3. Luth. in Captiu. Bab. cap. de Eucharist.

Luth. in assert. art. 36.

ninth chapter of the next (parte) the Puritans proceeding indeede more consequently according to their principles, then the residue, abstayned so much from prayer in Churches, that the L. of London the 16. of Ianuarie 1604. saith the summe of Conference before the K. Matie. vpon negligence herein,

Kneeling, humbly desyred, that there might be among them a praying ministerie an other while, because it is come to that passe now, that some sorte of men thought it the only dutie required of a Minister, to spend the time in speaking out of a pulpit; somtime, God wot, very vndiscretly, & vnlearnedly: and this with so great iniurie and preiudice, to the celebration of diuine seruice, that some Ministers would be content to walke in the Church-yard til sermon time, rather then to be present at publike prayer. VVhich motion his Matie. liked exceeding wel, verie acutely taxing the hypocrisie of our times, which placeth al Religion in the eare, through which there is an easie passage.

The summe of cõference befor the K. Maiestie. „ „ „ „ „ „ „ „ „ „

3 The fourth vse of Churches is that Christians should assist commodiously at Sermons: at which vse the only *Anabaptistes*, *Waldenses*, & some *Puritans* doe repyne, as if al former Churches weare abominable, & to be auoyded. And by likelyhood, the bretherẽ of Rochel, who had razed al other Churches, & inuented one of a new fashion, not being ether square or round, without Altar or Cõmunion table, without steeple or bel, or any other resemblance then of a free-schoole, wherin a number of stooles are opposite to the maisters chaire; by al likelyhood I say, they must be of the same determination.

Ioa. Cochl. in refut. 1. Art. Anabap. Monast.

4 The fift vse, is to honour the places of our Sauiours victories in his Martyrs, and his wonders in his Confessors, and other Saintes. VVhich to haue bene the deuotion from the time of the Apostles, Bellarmin most learnedly demõstrateth, and in it there is no difficultie.

Bellarmin. to. 1. l. 3. de cultu sanct. c. 4. pag. 21. 22. 23.

5 The sixt & last principal vse of Churches, is, that in them, the bodies of the faithful be buried: wherof, some-what may be said in the title of Consecration & Pollution of Churches.

The second Chap.

¶ *The separations in Churches to the vse of Masse. Their situation. Also of bells, and organs.*

Euseb. de vita Cõstl 3. Theo. l. 4. hist. c. 20. l. 5. c. 17. Vide Bellarm. loc. cit. p. 2109

THE Sacristie, separated from the rest of the Church (in old time but by a curtin) wherein the Church treasor is conserued, and the Priest prepareth, and attyreth himselfe toward Masse, which is commonly called the vestery, doth also not want remembrãce, and approbation, in vnsuspitious antiquity. Neither also that the respect of Churches should be toward the *East*; first to professe our selues banished from Paradise our contry, which was in the *East*. Secondly, because we in memorie should behould our Sauiour, whose face on the Crosse was toward the *VVest*; he being named *the East*, and saying: *I vvill saue my people from the East*. But ther is no obligatorie constitution of Churches so toward one part, but that they may be toward any other.

Socra. l. 1. c. 30.

Zach. 6. Zach. 8.

Strabus l. de rebus Eccles.

2 Neither lastly, doth the vse of bells in the steeples of Churches to assemble the people to Masse, want approbation, or antiquity. In latin, they are called *Companæ*, and *Nolæ*; as being first inuented, or vsed in Nola, and Compania. Of them saith Alcuinus Flaccus: *Neque nouum videri debet, campanas benedicere, & vngere, & eis nomen imponere*. Neither should it seme new, to blesse, and oint bells, & to giue them names. VVhich also was obserued among the Græcians, as appeareth in the life of S. Theodore Abbot. In the Pontifical, there is an especiall benediction for them, but no Baptisme, as some foolishly surmise, and others falsely forge: vnles the sprinkling them with holy water (which is done when any thing els is hallowed) be called vnproperly a baptizing.

Alcuin⁹ apud Delrio l. 6. q. 3. c. 2. sect. 3.

Georg. presb. in vita. B. Theod. Archimãdrit.

3 Among many other benefits wrought by bells, this is one, witnessed by many authors; that if a hallowed bell be sounded whils witches be transported from place to place, the diuels haue no power to cõuey them further, but abãdon them to their

Mart. de Arles trac. de superstit. Grilland. l. de sortileg. q. 7.

to their owne shiftes, leauing them often in the bryers.

Binsfeld. de confes. Male. post cõcl. vlt. dub. 6.

4 That our Reformers impute to Iohn the two and twentith as a heinous crime, the benediction of bells: in both they are greatly deceaued. For neither was he first inuẽtor of them, as appeareth, since that Alcuinus made mention of them: neither also can they any way disproue their benediction. For if they produce nothing els but their dislike therof: God forbid that we should reiect whatsoeuer they be offended with all, as if therby it became vnlawful.

Rem. dub. 1. dæmonolat. c. 26.

Magde. cent. 10 c. 6. col. 294

5 As for Organs, they had theyr inuention from Iubal, and their approbation, to be frequented in Gods seruice from Dauid the Prophet saying, *praise him in strings, and Organs.* Againe: *Bene psallite ei in vociferatione: sing vvel to him in lovvdnes.* For as God is not only the author of the hart, but of the tongue and hands, and all other members; so, not by the hart only, but by all members is he to be praised, and magnified. Also by Organs, and other Ecclesiasticall musick, the mind is lifted vp to heauen, rather then by any other externall prouocations, as vniuersall experience confirmeth.

Genes. 4. Para lib. 1. 15. Psalm. 150. vide Baron. tom. 1. anno Christi 60. p. 673. de Musicis Instrumentis.

THE THIRD CHAP.

¶ *Altars of stone fixed, and portable. They are all one vvith our Lords table.*

THE Altars are since S. Siluesters time of stone, to signifie; that Christ is the Corner stone; and to represent his Sepulchre, wherein the Lamb of God remained dead, as on the Altar he behaueth himselfe as deuoid of sense, by enduring to be eaten, & receaued, as a lamb sacrificed, in not vsing any vital act, or contradiction. And the rather are al Altars (excepting it of S. Iohn Lateran, which for memory of S. Peter, who vsed to celebrate theron, although it be of wood, as being thereby more portable in times of persecution, is reserued) of stone; that they might be hallowed with holy oyle which would haue perced wood, and not haue continued so

Ephes. 2. vide Bedã. l. 2. c. 14.

Breuia. Rom. 9. Nouemb.

Martin. Polo. an. do. 315. Tutecrem. de cõsecrat. D. 1. can. Altaria si non. Alex. Halẽ. q. 36. mẽ i.

long vnputrified. Manifould other reasons, the curious may finde in the citations of the margent, for the Altars being of stone, if these wil not content them.

D. Thom. 3. p. q. 83. & 4. sent. d. 13.

2 And as for the name therof, it is sometimes called an Altar, sometimes a Table. wherby the *Prophet Malachie* now named one and the selfe same thing, *Misbeach*, an Altar, and presently after *Shulkan*, a Table: which also may be often obserued in other passages of scripture. VVherof *Rabbi Kimhi*, vpon the foresaid *Prophet Malachie*, geueth this reason; because that sacrifices are presented to God, as most delytsome banquets, the Altar resembling the table. And the Apostle S. *Paul* opposeth the table of our Lord, to the table of diuels, saying: *you can not be partakers of the table of our Lord, and of the table of diuels.* By table of diuels, he is known to speake of Altars of Idols which weare of stone; & consequently by the table of our Lord, he must vnderstād the altar of our Lord: as els where, he him selfe auoweth, saying: *vve haue an Altar, vvherof they haue not povver to eate vvhich serue the tabernacle.* VVhereof said *Isychius*, this Altar is the Altar of Christs body, which the Iewes for their incredulitie, must not behould. A grieuous exceptiō no lesse against other incredulous, them against the Iewes.

Malach. 1. v. 7.

Ezec. c. 41. 22. Prou. 9. 2. Isa. 65. 11.

1. Cor. 10. 21.

Hebr. 13. 10. Isich. in leuit. l. 6. cap. 21.

For the same authority of S. *Paul*, the name of Altar by all primatiue Fathers became so familiar, as in euery one it is extant. And first in S. *Dionyse* disciple to S. *Paul* saying *Itaque Pōtifex quidem vbi orationē sanctā supra diuinū altare peregit* & so the Bishop, hauing finished vpon the diuine Altar, the holy prayer.

S. Dionis. Eccles. Hier. c. 3.

Next to shew that it is not vnworthely called the diuine Altar, saith S. Chrysostom: *Lapis quidem est natura; sanctum autem fit, quoniam corpus accipit Christi.* It is a stone indeed by nature, but is made holy because it receaueth the body of Christ. which in likewise is repeated by S. *Gregory* of *Nissen*.

S. Chrisost. in 2. Cor. hom. 20.

Thirdly, saith S. Hierome: *subuersæ Ecclesiæ, ad Altaria Christi stabulati equi, Martyrum effossæ reliquiæ*: Churches were ruyned, horses stabled at the Altars of Christ, the reliques of Martyrs digged vp.

S. Hier. epist. 3. ad hepotianum.

Fourth-

Fourthly, saith *Optatus*: *Quid est tam sacrilegum, quam Altaria Dei (in quibus & vos aliquando obtuliſtis) frangere, radere, amouere, in quibus vota populi, & membra Christi portata sunt.* What is so sacrilegious, as to breake, rase, and remoue the Altars of God (wheron your selues sometimes offered) on which the deuotions of the people, and members of Christ are borne? S. Optat. l. 6. cont. Donat.

3 Infinit other such testimonies might I alleadge ful of doctrine to our aduersaries, and instruction to Catholikes, if in a cleare case, these might not suffice. And that in greatest antiquity, not only fixed Altars of stone were vsed, but also such as were portable, or able to be carried from place to place, besids other assurances, the Venerable *Beda* telleth of two brethren Evvalds, who carried one of this sort, togeather with other ornaments belonging to the Masse, from place to place. Beda in hist. Angl. l. 5. c. 12.

VVhen *Beza* had first determined that in steed of Altars, a wooden table should be vsed, after a few leaues he approued that Altars might be retained. Yet he saith, that neither on Altar, nor on table, but on the earth Christ instituted the supper. And somwhat after he confesseth, that if Altars be allowed, a sacrifice must be confessed. So that he now doth, & presently doth not allow them. Yet the rather he approueth Altars, because one of Marble was remoued from Losana to Berna, and there serueth to the vse of their Lords supper. ô giddie resolutions! Colloq. Mõpelgartensi. fol. 392. 410. 424.

4 Also that among primatiue Catholikes it hath bene a deuout custome reuerendly to kisse Altars, *S. Ambrose* recordeth; they fulfilling therby the prophecie of *Isaias*: *And the sonnes of them that haue humbled thee, shall come bowing, and all that haue detracted thee, shall adore the stepes of thy feete, and shall call thee the Citty of God, the Syon of the Holy of Israel.* VVhich, ô God of Sion, graunt in these our dayes to be performed, by such as haue ruined, and humbled the stepps of thy feete, thy Altars, & al other places dedicated to this thy venerable sacrifice. VVhereby vvill insue that their prophane & irreligious contempt of both Altars and tables (vvhich nevvfangled name and vse of tauernlike tables against Altars they ere- S. Ambros. ep. 14. vide 7. Synod. act. 6. & 7. Isa. 60. 14.

erected for their Caluinian supper) lately obserued in the vicar of Ratisdale, in his dealing the bread, not from a table, but out of a basket, euery man putting in his hand, & taking out a peace, wil be to Christian posteritie loathsome and detestable; and the Puritanical impietie from which such omission of Altars, & tables, proceeded, in eternal abhomination. If to such irreligious reformers like reuenge should often happen, as chanced to one of the cheefe of Geneua who had procured the Altar stone to be remoued to the place of execution to be disdainfully vsed & prophaned by the bloud of malefactors, God so disposing, as he himselfe was first theron executed: then would Altars perhaps remaine vndefyled, vnuiolated, and in their due regarde, and authority.

The summe of the Conference before the K. Maiestie ann. dom. 1604. p. 95.

Bredenbach. l. 7. c. 56.

5 I may not omit by way of an appendix, that Altars, & sacrifice, euen by confession of Doctor *Reynolds*, being *linked by nature in relation and mutuall dependance one of an other*: it must follow by the fourth propriety of Relatiues, that the Position of Altars by the Apostle, doth inferre the positiō of a sacrifice. whichbeing proued according to euidēt scripture, what therof the opinion of the Fathers was, we wil receiue by these words of Cartwright: *The ancient Fathers abuse herein may easily appeare in that in this to great liberty of speach they vsed to cal the holy Supper of the Lord, a sacrifice, and the communion table, an Altar.* His presumption in taxing the Fathers of abuse, must be patiently indured from a protopuritan. In the meane time Scriptures, and Fathers, and natural reason, do assure vs in our beliefe concerning Altars, and Sacrifice, the one to belong so to the other, as alwaies to accompany th'one th'other. For vpon whatsoeuer subiect sacrifice is offered, whether it be stone, or wood, or in forme round, square, long, or short, it is alwaies an Altar. VVhich is apparent in the holy passion of Christ, who was truly sacrificed vpon the Crosse, as vpon a true Altar.

Reynolds cōference vvith M. Hart. pag. 552.

Cartvvrights 2. reply pag. 264.

VVhervpon our Caluinian Reformers sometimes resolued that *Altaria ad vsum cœnæ retineri possunt*, Altars may be retayned to the vse of the Supper: some times, and that in the same place, that it is a sleight of Sathan, whereby a sacrifice might be be-

Colloq. Monpelg. fol. 410. 424.

beleeued. So that with them the very sleights of Sathan may be retayned (as in dede they are ordinarly,) and yet our Altars must be rased to the ground as sacrilegious for being Altars, wheras in Berna, an altar of marble brought thether from *Losanna* is howlden to be allowable and not sacrilegious. Colloq. Monpelg. fol. 424.

Is not this a prettie, or rather pittiful vncertaintie and contradiction in a religion pretending to inioy the greatest brightnes of the Gospel? But in the next leafe in my author a historie of ridiculous contention cõcerning the erecting & subverting of an Altar may be perused, which for breuitie I omitt, as rather coueting to confirme Catholicks in this treatise, then to confownd pretended reformers.

6. VVhat I disproued in the vicar of Ratisdal for neglecting not only the Altar, but also the communion table, you may suppose not to be without great occasion. In dede his new singularitie might seeme to be defended by a saying of S. *Hierome* misonderstood, as to an vnfounded religion euery weakest sprig may stand for a substancial propp, *S Hierome* commending the charitie of Exuperius Bishop of Tholose, in spending all the Church wealth to redeeme Christians owt of captiuitie, in so much as in the ende, he caried the bodie of Christ *Canistro vimineo*, in a basket of twigs, and his bloud in glasse: is it not deceitful cunning to ground ther vpon the former prophane dole of bread for the bodie of Christ, by them that only for irreuerence do account noe other respect or ceremonie belonging to such misterie? ô simple and seelie shifts of impiouse sects, how rotten is your fundation, and how palpable your astonishing delusion? S. Hieron. ep. 4. ad Rusticum

THE FOVRTH CHAP.

¶ *Of reliques in Altars, and reuerence towvard them.*

EVSEB Emissen by way of admiration demanded thirtene hondred yeares past, as if ther might be found among Christians none so prodigiouse and sacrilegiouse: *Vbi*

Euseb. Emissen. ho. de S. Blandina.

sunt qui venerationem sacris Martyrum dicunt non esse deferendam corporibus? VVhere are they that affirme reuerence not to be due to the sacred bodyes of Martyrs? A reasonable demaund, any might thinke, to any who would regard the authority and examples of holy Scripture. Moyses transported the bones of Ioseph: God himselfe intoumbed the body of Moyses, and honored the bones of the prophet Heliæus, by them giuing life to the deade: and Iosias preserued the bones or reliques of one of the Prophets, being otherwise most opposite to idolatrie: and yet forsooth, the like now can not be done toward the Saints of Gods Church, but that our aduersaries do taxe and condemne it as sacrilegiouse. VVhether should we beleeue more the Prophet *Isaye*, saying of our Sauiour and his sepulchre; *In eum gentes sperabunt, & erit sepulchrum eius gloriosum*, The gentils shall hope in him, and his sepulchre shall be glorious, which experience hath and doth verifie; then *Luther*, saying: *Deo non maiorem curam esse de sepulchro Domini, quàm de bobus*, God to haue no more respect of the sepulchre of our Lord, then of oxen? Much lesse respect, by this assertion, must God be thought to haue toward the Sepulchres and reliques of all other Saints, if it were true that he had so small regard of it of his deerely beloued Sonne. VVhat then our reformers in this poynt of reliques, esteeme conformable to holy Scriptures aboue alleadged, I thinke not to be obscure to any how litle soeuer vnderstãding, what reliques they haue burned, and after disdainfully dispersed their very ashes in many places throughout al Europe. So did the Pagãs before them, as also Turks, and other Infidels with them.

Exod. 13. Deut. vlt. 4. Reg. 13. 4. Reg. 23.

Isa. c. 11.

Luther. in lib. de Missa abolenda.

2. Yet sometime the out-stretched arme of God hath reuenged such impietie, that others might be debarred from the like, & Catholicks confirmed in their deuotion. Caian Duke of the Hunns, for sacrilege vsed against the holy reliques of S. *Alexander* Martyr, *lost his seuen sonns in one day by infection.*

Eutrop l. 7. Rerum. Rom. Niceph l. 18. c. 28.

A Bassa of the Turks, for presumption against the reliques of *S. Sophie*, died in furiouse madnes, & being opened, *his hart vvas found miraculously deuided in two parts.* VVherat the Turks

Franciscus Rosiers. to. 5. Stemmatum.

to this

to this day being terrified by such miracle, passing before the said *Sophie* in Constantinople, (which is as yet in the custodie of certaine religiouse Virgins) do put their handes to their Turbans or hatts, and on their breasts, and if they be on horsback they dismount for reuerence prostrating themselues on the earth, and kissing it.

I alleadge one example or two of thousandes abounding in all old and new writers, sufficient to satisfie them that will take warning, and to admonish them that are more obstinat what recompense they may attend for their sacrilege toward reliques of Saints.

Neither could the prouidence of God be more remisse in punishing the impiouse abuses against his Saints and their Reliques then in rewarding the Godly deuotions of such as visit and reuerence them. VVhat *Oracles became mute* at the presence of reliques by the testimony of *S. Chrysost. Euseb Cæsarien, Ruffin, Nicephor*; what wonders out of *S. Augustin of cancres healed, Diuels dispossessed, blinde restored to sight, dead reuiued*, by deuotion vsed toward the reliques of S. Stephen, might I recompt? Euery Catholickes eares, and eyes, (and not only his bookes) are dayly replenished with miracles, to their continuall consolation, and to the torment and corrasiue of their aduersaries, not hauing any other exception but it of the Iewes against our Sauiour, *that all is vvrought by Sathan, vvitch-craft, and illusions*. But in suppositiõ that their delusiõs haue not any credit with vs, we say with S. Chrysostom. *Idcirco sæpius eos inuisamus, tumulos adoremus, magnaque fide reliquias eorum contingamus, vt inde benedictionem aliquam assequamur*. Therefore let vs often visit them, adore their sepulchres, and with a great faith tuch their reliques, that we may obtayne some benediction.

S. Chrysost. l. cont. Gent. Euseb. l. 10. hist. c. 35. 36. Ruff. l. 1 c. 36. Nicep. l. 10. c. 28. D. August. l. 22. de ciuit. Dei. c 8. vide Delrio l. 6 disq. magic. c. 2. sect. 3. q. 3. Caluin. in præfat. Institutionum. D Chrisosto. serm. de sanctis Iuuentio & Maximo.

4. Now, that euery Altar to be dedicated should haue in some part thereof certaine reliques, the fift Concil of Carthage hath streitly commanded: that the people be not deceaued in supposing erroneously the Altar to be the Sepulchre of some Saints reliques whereas there is no relique of any Saint contained therein. VVhich is the occasion of this our succinct

Conc. Carth. 5. can. 14.

S.Hieron.ep. 17. ad Marcellam.

handling of this matter, which in the effectual words of S. *Hierome* shalbe concluded. *Martyrum vbique Sepulchra veneramur, & sanctam fauillam oculis opponentes, si liceat etiam ore contingimus: & & monumentum in quo Dominus conditus est, quidam putant contemnendum?* VVe honor euery where the Sepulchres of Martyrs, and applying to our eyes the holy ashes, also if we may, we tuch them with our mouth: and can any thinke the monument of our Lord to be neglected?

Let any iudge hitherto, whether ould and new Catholicks be not conformable to one another, and whither the deuotion of S. *Hierome*, and of such as he speaketh, hath any affinitie to our late *Reformers*, either for their persuasions, or practises.

The fift Chap.

¶ *Riches of Churches and Church ornaments.*

3. Reg. c. 6. v. 22.
3. Reg. ca. 7.

The Children of Israel had their Temple (which onely serued for shaddowes and figures of thinges, wherof we haue the substance & veritie) so replenished with gold, that as the Scripture testifieth, *nothing vvas in the temple vncouered vvith gold*, if it was not gold it selfe. For the very candlesticks, the Lanterns, the snuffers, the waterpots, the incensores, the hindges of doores being of golde; euery one may imagin, whether the residue belōging more intrinsically to the sacrifice and altar, cowld be of meaner stuff, or lesse pretiouse metall, then golde. And it being euidently a sacrifice of Cayne, if any would offre to Gods seruice it of lesse estimation, reseruing for any other vse, his more pretiouse substance; it was no meruayle, that the sayd Israelits, *VVith a most feruent mynde and deuout*; *Mente promptissima & deuota cum ingenti gaudio, & corde toto*, *VVith singular ioye, and all their hart*, men & women, did giue their brasslets, their eare iewels, their golde, their silks, their searlets, so abundantly, and importunatly, that the sacred scripture sayth, *plus offert populus quàm necessarium est*; The people presenteth more then is necessary. So that Moi-

Exod. 35.
1. Eodr. 2. v. 69.
2. Esdr. 7. 71.
1. Racal. 5.

Exod. 36 v. 5. 6.

ses was

ses was constrained to commaund by proclamation, that the people, men and women should cease to offer.

2. Haue not we Christians then occasion to say with *Felix, si Iudæi qui vmbræ legis seruiebant, hoc faciebant, multo magis quibus veritas patefacta est, & gratia & veritas per Iesum Christum data est, templa Domino ædificare, & prout melius possumus, ornare debemus.* Yf the Iewes who serued vnder the shaddow of the law, performed this, much more we, to whom truth is reuealed, & grace, and veritie by Christ Iesus imparted, ought to build Churches to our Lord, and to adorne them as we best may. Felix.3. Dictus 4. in Epist.7.

Not only worse then Iewes, but also inferiour to Infidels, must they be, who malign or repyne at Church riches; it being by Tiberius ordayned a law, *De non vtenda serica veste, neq; vasis aureis, nisi in sacris,* that none of what quality soeuer should vse silkes, or gold vessels but only in Sacrifices; Neither amõg Primatiue Christians, weare any such prophane and irreligious conceits able to hinder the deuout feruour of Christiãs: for they esteemed with *Tertullian, Quantiscumque sumptibus, cõstet, lucrum est pietatis nomine sumptus facere*: VVhat charges soeuer it may cost, it is gayne to spend in piety. VVhereby *S. Augustin* for his tyme was able to say: *Nos pleraque instrumenta & vasa, ex auro & argento habemus in vsum celebrandorum mysteriorum quæ ipso ministerio consecrata, sancta dicuntur.* VVe haue the most part of requisits, and vessels for the vse of celebrating the mysteries, of gold & siluer, which by the very applicatiõ of them being consecrated are called holy. Dio.l.57. de hist. Rom. Tertul.Apol. c.39. S.Aug.l 3. cont.Cresco. c.29.& in, ps. 113.

3. Indeed among Infidels were found which murmured at such wealth, as Prudentius describeth,

Hunc esse vestris orgiis,
Moremque & artem proditum est
Hanc disciplinam fœderis
Libent vt auro Antistites.
Argenteis scyphis ferunt
Fumare sacrum Sanguinem

Prudentius in himno de S. Laurentio. S. Leo. serm. de eodem.

Auroque nocturnis sacris
Astare fixos cereos.
Tunc cura summa est fratribus
(Vt sermo testatur loquax)
Offerre fundis venditis
Sestertiorum millia
Addicta anorum prœdia.
Fœdis sub auctionibus
Successor exhæres gemit
Sanctis egens parentibus.

This in your secret feasts they say
To be the vvont and skill of ould,
The pact of all your discipline
That Prelats sacrifice in gould
The holy bloud in siluer cupps
To breath report doth signifie:
And lights of vvax on goulden sticks,
Your nighty Masse to clarifie.
Then greateſt stryfe of brethren is
(As publike fame doth blaze abroad)
To sell their states and offringes giue
Deniers, by thousands, Altars load.
Their ancient inheritance,
To shamefull sale abandoned:
The heyre, no heyre, doth vvaile his lott,
By holy Parents beggered.

4. This was the murmuration of a Pagan and Tyrant, cõtayning notwithstanding (beside the like conformity of Pagans with our Reformers) a cleare manifestation of first Christians,

stians, to beleeue a sacrifice of Christs body and bloud, & the same to haue been offered in gold, and siluer, not without waxe lights on gold prickets or candlesticks. But of such murmuring, the great *Constantine* gaue them matter abundantly, *by conuerting the whole wealth of the Roman Empire* (as *Euseb* affirmeth) *into Ecclesiastical edifices, whose inside was in a maner of gold, and the very tiles or slates of brasse.* To which might seeme to allude S. *Hierome*, saying: *Marmora nitent, auro splendent laquearia, gemmis Altare distinguitur &c.* the marbles glister, the roofe beames shynne of gold, the Altar is spreckled with pretiouse stons. So that the Treasurer of *Iulian* the Apostata, when he was to spoyle the Church of Antioch, amazed at the wonderfull wealth thereof, said: *Ecce quam sumptuosis vasis filio Mariæ ministratur.* Behould in what sumptuouse vessels do they serue the sonn of Marie.

Euseb. l. 4. c. 38 60. lib. 3. c. 6. 47.

S. Hieron. ep. ad Nepotianum.

Theodoret. l. 3. c. 11.

5. VVhere are they then that imitating this infidel, do not blush to say with Iudas, when they behould Church ornaments pretiouse and sumptuouse, *vt quid perditio hæc?* what meanes this prodigality or waist? O degenerate imaginations from our predecessors, who thought it vnseemely, to haue any Kinges pallace more stately, or richly adorned, then Churches of euery ordinary place. VVitnes S. Chrysostom: *Seruorum Christi sepulchra Regijs aulis sunt clariora, non magnitudine & pulchritudine ædificiorum, (nam & in hoc superant) sed quod multo maius est conuenientium studio.* The sepulchres of the seruants of Christ are more beautifull then Kings pallaces, not in greatnesse & beauty of building (for in that they surpasse) but that which is more in the resorters pressing thereto. To which also appertaineth the saying of S. *Paulinus*.

Mat. 6. 28.

S. Chrysost. hom. 66. ad pop. Antioch.

Ecce sub accensis Altaribus ossa piorum
Regia purpureo marmore crusta tegit.

S. Paulinus ep. 11. ad Seuer.

In lightsome Altars holy bones behould
Layd vp in Kingely shryne of marble could.

So that it was ould Papistry to inrich Churches with gold, and

and sumptuous ornaments, imitated by Catholickes at this time in all deuout Prouinces (as Loreto, and all such sacred Pilgrimages do manifest to all beholders) but contraried & contradicted by late reformers, of whom euery one in his opinion is so much the more happy, as he can purloyne of Church plate and ornaments to braue at a banketting table, and to adorne his wiues bedd chamber with curtins, and cushins.

Clebitius in victoria veritatis, & ruina argum. 14.

6. Listen but to one Ministers relation against an other Minister, concerning their impious sacrilege in this matter. *When Heshuse had molten and made away the siluer peeces, he caused others to be made of wood, and reserued his Eucharisticall bread in a wodden one, and the same so sluttish* (sordida, ac non digna in qua bubulcus suum recondat butyrum) *as was not worthy for a coubeard to keepe his butter therin.* And do not the naked Churches, the glasseles patent windowes, the ruinous roofs, the razed monuments, the rotten lofts, and vnpaued flooers belonging to God, compared to their owne hauty habitations, delightsome prospects, sumptuous galeries, silke tapistrie, cupboords of plate, and all desirable commodities, demonstrat, that their studie is turned from the ould to the new, from God to the bellie, from deuotion to dissolution, from charity to carnality? For howsoeuer their Churches are, yet they and their familie are described by the *Prophet Dauid*, saying: *Ther is a people, whose sonns are lyke Florishing yong spyrs, their daughters decked & trimmed lyke temples, their granaries and sellers full of prouision, their sheepe and cattell fatt and fertill, no ruins in their howses, no noise, nor crie in their streets.* yet the *Royall Prophet* denieth pertinently such to be happie, because *God in is not their Lord.*

Psal. 143.

Theodoret. l. 5. c. 34. vict. l. 1. de persec.

Petrus ven. l. 2 c. 1.

7. I know not, how they can be without remorse in their sacrilegious prophaning consecrated ornaments, considering that Themilcus *wearing a Church ornament in a comedie, suddenly dyed*; reading that Proclus, *making to himselfe breaches and shirts of Church stuffe, bit of by gobbets his owne tongue, & instantly perished*; vnderstanding, that the Earle of Matiscon *inuading Church rights was visible by the Diuell made a rider in body and soule, to hel*; hearing, that King Charibertus, King Childericus, and

S. Greg. Turon l. 1. c. 29

mani-

manifould others, *vsurping liuings or liberties of Churches, infamouslie and miserablie by suddain and vnprouided death, trepassed.* Ibid.c.71.

8. It weare indeed a likely mater, that *Ieroboam, Ioas, Ozia, Nabuchodonozor*, Balthazar, *Antiochus, Alcimus, Heliodorus, Nicanor*, could be murdered, leaprouse, sauage seuen yeares among beasts, terrified by heauenly writing, & slaine souddenly, tormented incurablie, stroken into a dead palsie, trampled by a riding Angel, scourged by heauenly spirits, ouerthrowen, and their tongs giuen to the foule of the ayre, as Gods holy word doth informe vs, for violence against the temple of the ould law: &, that, (as if God weare a changeling) the sacrilege, and impious abuses against the Churches of the new law shal escape vnpunished and vnreuenged. *An quia talis vindicta cessat, ideo vindicas innocentiam? Ad exemplum, præsens pœna compressit: secundam iudicio reseruauit.* Is it (said holy *Optatus* in this case) because such reuenge followeth not, thou thinkest to be innocent? for example, this present punishment tooke effect: the second castigation he hath reserued to iudgment. 3. Reg. 12. 13. 14. 4. Reg. 12. 2. paral. 26. Dan. c. 4. c. 5. 1. Machab. c. 1. c. 2. c. 6. c. 9. 2. Machab. 14. 15. Optatus l. 6. cont. Parmé.

9. At this one point, I cannot dissemble my smyling, that when our *Reformers* had insinuated themselues into the peoples fauor, by intituling, and inuesting the secular magistrat, and people in al church liuings; now they say *ther vveare none vvithin the realme more vnmerciful to the poore Ministers, then vveare they vvhich had greatest rẽts* (by allowãce of the reforming gospell) *of the Church. They imitat* (sayd a nother) *in my opinion thos seditious Tribuns of* Rome, *vvho by vertue of the Aggrarian lavv, bestovved the publick goods, that they might inrich themselues: that is that* Bishops *being ouerthrovven they might inioye their places.* But now, that the Authors of such disposition, or rather dissipation of Church liuings, haue not only the least parte themselues, but also are abandoned to vtter miserie: who can but therin admire, and praise the righteous iudgments of God? Knox in hist. pag. 503.

But that Catholiks, as they now are not, so formerly weare not of such nigard affection toward their clergie, as so many wonderfull fundations do abundantly demonstrat, so in par-

ticular, that they had a scruple to eate of their owne goods, vntill they had sent the tast of them to the Altars and consequently to their Priests, S. *Augustin* sheweth: *Ille bonus est Christianus, qui ad Ecclesiam frequentius venit, & oblationem quæ Deo offeratur, ad Altare exhibet, & de fructibus suis non gustat, nisi Deo prius offerat*: He is a good Christiã, who cometh oft to Church, and presenteth gifts on the Altar, & tasteth not of his goods, before he hath offered of them first to God. ô contrarie (and therefore happy) spirit to it of reformers!

S. Aug. de rectitud. Catholic. Conuers.

THE SIXT CHAP.

Of Consecration and Prophanation of Churches, Altars and ornaments in vniuersal.

THE acceptation, and protection of Almightie God, of al things offered vnto him, is such, as if they be audaciously, and presumptuously translated after to other vse, he often extendeth (as aboue is declared) his heauy wrath, and sharp reuenge. For as is ordayned in his law, saying *vvhatsoeuer is consecrated to our Lord, vvhether it be man or beast, or land, it shall not be sould, nor may be redeemed. VVhatsoeuer shall be consecrated, is holy of holies to our Lord*: so also doth his Church guided by the same spirit, decree; *Quod semel est Deo dicatum, ad prophanos vsus conuerti non debet*: That which is once deuoted to God, ought no more to be conuerted to prophane vses. To which the 72. Canon of the Apostles is conformable, that neither gold or siluer, curtins, naperie, or the like, being once applied to Gods seruice, could after be alienated from it. And if through time by being ould, they be vnfit for Godly vses, yet are they rather to be burned (saith the Canon) then to be ordayned to any other imployment. But in this matter we are to distinguish two consecrations, and two prophanations: the one propre, the other impropre; or rather, the one by a certayn prescript forme, or maner, and the other without any such.

Leuit c. 27.

Regula 51. in. 6. Decret.

Concil Lateran. c. 19. de Consecrat. d. 1. c. Altaris. c. ligna.

2. First

2. First then without particular forme or maner, whatsoeuer is once, as I said, dedicated to Gods seruice, by the very application, as I shewed out of S. *Austin*, it is holie. According which, saith S. *Nazianzen*: *Deo oblata, eius participatione & contrectatione sancta fiunt*: Things presented to God by his participation and tuch are holie. And the prophanation opposit to this consecration, may happen partly by Church goods not being best applied, partly by open dissipation. S. Aug. l. 3. cont. Crese.

I know in vulgare speach, they also that are sluttish toward Church stuff, are said to prophane the same. From which negligence and irreligion, the Concil of Lateran, warneth al the Clergie, to be most free, and innocent. And S. *Hieronie* commendeth it in one, that *erat sollicitus si niteret altare, si parietes absque fuligine, si pauimenta tersa, si ianitor creber in porta, vela semper in ostijs, si sacrarium mundum, si vasa luculenta & in omnes caremonias pia solicitudo disposita*: He was carefull that the Altar should shine, that the walles should be without sootines, the pauement cleane, the porter often at the doore, the vailes (which in Rome and other parts of Italie is stil vsed to keepe away the winde) before the entrie, that the vesterie should be neat, that the vessels should be bright, and had a careful watchfulnes to haue all the ceremonies obserued. Concil. Lateran. c. 19. S. Hier. in epitaph. Nepotiani ad Heliodor.

This truly is the dutie of euerie one of the Clergie, that hath honestie in recommendation, and desireth to edifie the Assistents, who commonly conceaue more or lesse deuotion toward the holy mysteries, as they are more diligently, or negligently by the Clergie regarded. But of this prophanation this one clause may suffice.

3. Of the dissipation of the patrimonie of the Church in irreligious vses, I had rather produce S. *Bernards* words then my owne. *Væ tibi Clerice, mors in olla, mors in ollis carnium, mors in eiusmodi delicijs est, non modo quia secus introitum delectationis sita esse cognoscitur: sed ob id maximè, quia populi constat esse peccata quæ comedis. Sumptus Ecclesiasticos gratis habere te reputas? peccata populi comedis, ac si propria tibi minus sufficere viderentur. Solicitus esto, tamquam rationem redditurus pro eis gemitus fundere, dignos* S. Bernard. hom. Ecce reliquimus.

gnos agere pœnitentiæ fructus. Alioquin tibi ea noueris imputanda quæ modo inter delicias comedis, & paruipendis tanquam nihil attinentia tibi. venient, venient ante tribunal Christi: audietur populorum querela grauis, accusatio dura, quorum vixere stipendiis, nec diluere peccata, quibus facti sunt duces cæci, fraudulenti mediatores. Quid tibi insipiens deliciæ sapiunt, quid diuitiæ illos cæcos delectant oculos, quibus mercaris tam graue iudicium, tam duræ temetipsum obligas rationi? VVoe, woe to thee, Church man, death in the pot, death in the pots of flesh, death is in these delits, not onely because it remaineth at the entrie of delectation, but especialy because it is assured to be the sins of the people which thou eatest. Dost thou thinke to haue Church liuings for nought? Thou doest deuoure the sinns of the people, as if thy owne sinns weare not sufficient. Be careful to powre out sighs therefor, and to doe worthie pennance, as being to yeeld accompt. Otherwise be assured what now thou consumest in delits, and respectest not as little belonging to thee, wilbe imputed against thee. They wil come, they wil appeare before the tribunal of Christ, the greeuous complaint of people, the heauy accusation wilbe heard of them by whose stipend such liued, & discharged not their offenses, to whom they haue bene made blinde guides, deceitful intercessors. ô foole, why do those delits taste to thee; why do these riches content thy blinde eyes, by which thou dost purchase so grieuous iudgment, and binde thy self to so hard an accompt?

S. Ambros. l. 1. offic. c. 41.

S. *Ambrose* treating of the same in a short sentence compriseth al: *Sane si quis deriuat in propria emolumenta, crimen est*; Certainly if any conuert (Church goods) to his owne behoofe, it is a heynous offence. And the *Canon* is no lesse vehemēt, saying

12. Causa 5. 2. cap. indigne.

indigne ad altare Dei properare permittitur, qui res Ecclesiasticas audet inuadere, aut iniquè possidere; He is permitted vnworthely, (not so much as) to approach to the Altar of God, who dareth to inuade Eccleſiastical goods, or possesse them vniustly, or to other vses then by the giuers of them, they weare intended.

Canon. Ap. 37. olim 34. vbā can. saluatore 1. q. 3.

So doth the *Canon of the Apostles*: The Popes *Vrban* and *Gregory*, The *Concil of Trent*: Al they I say do prohibit seuerly, that

the

the very Clergie (I report me to all iudgments, if they would allow more scope to any lay persons) should in any wise inrich their kindred, or wast in secular vses the patrimonie of the Church, or sinns of the people (as S. *Bernard* speaketh; because they are offered as a meane to redeeme their sinnes) they being by any one fearing Gods iudgments, according the interpreted or supposed intention of the founders in rigor of conscience to be imployed.

Greg. hom. 4. in Euang. Conc. Trid. sess. 25. c. 8.

4. VVhich to be the safest rule in this point, to wit, to imploy Church goods, according the intention of the founders; most Diuins doe commonly affirme: or which is al one, that they be only applyed either to Godes greater honor, or the good of his Church, or the good of the Common-wealth.

Soto l. 5. de Iustitia, q. 3. ar. 3. ad 2. Henriquez p. 393. 394 Hēriq pag. 351. Glossa. in c. requiritis. §. nisi rigor. 1. q. 7 vide totam Cano. 12.

Neither doth a lawful dispensation (which is defined thus in the canon law: *dispensatio est iuris communis relaxatio facta cum causæ cognitione ab habente dispensandi potestatem.* A dispensation is a releasement of the common law, made vpon knowledg of the cause, by one authorised) otherwise intend, that Church goods should be disposed, then according the maner aforesaid. For if it be lawful dispensation, he that giueth it, according S. *Paul, must be faithfull*: and consequently, direct it, to one of the abouesaid vses, as it shall seeme most conuenient to a prudent ghostly father. For, *Nihil sic debet formidare Christianus quam separari à Corpore Christi, quia tum membrum non est, nec vegetatur spiritu eius*; A Christian ought to feare nothing more then to be separated from the body of Christ, because he is not then a member, nor liueth by his spirit: which happeneth by sentence of the *Bulla Cœnæ*, when *vvithout expresse licence of the Pope*, any doth take or receaue fruits, or tyethes of the Church, euen of them that giue them freely: wherof the Diuins treating of excommunication may be perused. By which excommunicatiō, *alligatur homo amarius & infelicius quam quibus suis grauissimis & durissimis ferreis & adamantinis nexibus*; one is fettered more bitterly, and infortunatly, then by the heauiest and hardest bonds of yron or adamant.

1. Cor. c. 4. v. 2

S. Aug. tra. 24. in Ion.

Bulla Cœnæ excom. 17. 18.

Suarez. tom. 5. disp. 21. de 17. ac 18. excom. -

S. Aug. contra Aduers. legis & proph. c. 17

Neither is it sufficient that such benefices are now vacant,

as if therefore they be taken by lay Catholiks securely, because they haue no other to possesse them, and perhaps should otherwise fal into the hands of hereticks whose power would therby be greater against the Church. This I say doth not suffice and often is but a cloake of iniquitie. For when priuat possessors are wanting, or suppressed, Christ (the only Lord of all spiritual goods) hath his lawfull Atturnie ad Vicar in his Church, whose consent in this case is requisit, & without presumption & sacrilege can not be therin omitred. Also the feare mentioned of greater power of hereticks against the Church is vaine, and contrary to continual approued experience. Nay rather, weare happily Catholiks so precise and timorous as to keepe their handes innocent in this mater: Church liuings (as the arke of God from the Philistins) would returne to the Church, and the Church to hir former state, with spedie triumph, and exultation. So hath it done after al other persecutions, and now the omnipotent hand of God is not shortned. Our only offences haue banished religion, & alienated Church possessions, from their propre seat and application, and our godly amendment wil spedely restore them to our redoubled consolation.

The seventh Chap.

Of Consecration and Prophanation of Churches, Altars, and ornaments in particular, and of the Protection and violence of Sanctuaries.

Consecratiō and the reasons therof.

The sanctification, or consecration appropriating any place, or other thing to God, as his patrimonie, and intituling him the only Lord therof, was done in the ould and new law, by solemne prayer, and other ceremonie: and since Christs time by holy vnction: whereof the Fathers doe amply make mention. *Altarium lapides oleo deliburi, spiritualem significant mysterijs inesse pinguedinem.* The stones of Altars, are oynted (saith S. Cypr.) with oyle, to signifie a spirituall fatnes

S. Cypr. ser. de vnctione Chrismatis.

to be

to be in the misteries. *Placuit, Altaria non solum vnctione Chrismatis, sed etiam sacerdotali benedictione sacrari:* It pleaseth vs, that Altars should be sanctified, not only by holy vnction, but also by priestly benediction. Euaristus apud Burchar. lib.3. c.27.

VVhich decree of *Euarist*, was in the first centurie after Christs Ascension. To which is conformable *Felix* Pope in the yeare 526. saying: *Templa Domino adificare, & prout melius possumus, ornare, eaq; diuinis precibus & sanctis vnctionibus, cum suis Altaribus & vasis, vestibus quoque & reliquis ad diuinum cultum explendum vtensibilibus, deuote & solemniter sacrare debemus.* VVe should build Churches, and adorne them in our best manner, and deuoutly and solemnly consecrat them by diuine prayers, and holy vnctions, them & their Altars, vessels and vestimēts, and all other implements requisit for the diuine seruice. Felix 3. dictus 4. epist. 1.

A recorde, or monument of Antiquity to all them grate-full (it being so particular and plaine) who may say with the Prophet Dauid: *dilexi decorem domus tuæ*: I haue loued the beauty or sanctification of thy house. Psal. 25.

2. An other reason for this solemne consecration, is giuen by Rabanus: *Chrismatis linitur vnguento, vt demonstretur quod omnis sanctificatio constat in spiritu sancto.* It is oynted with sanctified oyle, to demonstrat that all sanctification is inhabiting in the holy ghost. In the Decretals, all the first booke of Consecration is almost wholy imployed in this point, so that it needeth no further approbation. Rabanus de Instit. Cleric. c.45.

3. Churches therfor thus consecrated by holy vnction, prayers, and benedictions, are prophaned & vnsanctified principaly, and (according any law of that mater) only by six maners. First by man-slaughter, if it be voluntarie, & vniust-full; not if it be by chance, or by any frantick person, or in iust defence of the partie, or of any els, & that in the very place. So that to giue sentence of death in the Church (if the execution be els wher) is no prophanation, although it be an irreuerence against the due respect of a sanctified place. Hovv are Churches prophaned. D. Thom. q. 83. art. 3. Silu. v. consecratio. Nauar. c. 25. n. 85 & c. 27. n 250. Suarez. to. 3. in 3. disp. 81. Sect 4

Secondly by Effusion of bloud; but not casual, or in sporte, or in small quantitie, or otherwise procured, then by a mortall Silu. v. Interdictū victoria in sum. q 12.

tal sinne in the procurer.

Soto in 4. dist.32.a.3. Corduba in sum.q.12.

Thidly, by shedding of seed, or nature, vnles it be inuoluntarie or betwixt married people, such as are constrained to dwel in Churches in time of warre, or so secret that it be not commonly knowen. For in these cases, the Churches are not thereby defiled.

Victoria in summa.nu 99

Fourthly if any excommunicated person, such as is denominated in particular forme, by propre name, be buried therin. For if either vsurer, or heretike that was neuer denuntiated, or any other excommunicated person be therin buried, yet the consecration stil remaineth.

Cap. Eccles.1. & 2 de consecrat.d.1

Fiftly, if any vnchristened child, or other (vnles by chance the custome of the contrie doth tolerat, that a new borne child by buried togeather with the mother, she dying in the birth therof) be interred therin.

Sixtly, if by fier or other ruine, the whole forme of the Church be destroied. For if the roofe only be fallen, or taken away, the Church being repaired, needeth no further consecration.

Suarez loco cit.

4 Some do imagine, that heretical seruice, or Sermons, or ordinarie heretiks burial, they neuer being denuntiated, should prophane a sanctified place: for whose opinion, I could neuer find lawful ground: vnles perhaps they would condiscend to the ignorant surmise of the people. Indeed I find the excommunicated, who presume to burie *hæreticks in generall, or them that adhere to them, or them that intertaine them; and that they are bound to remouue them vvith their propre hands, vvithout other instrument.* But this concerneth the person, not the place, when the Churches are prophaned, so also are the Church-yardes: for the accessorie followeth the principal; but not contrarywyse.

De heret. l.6.

5. Beside these, which only do indeede defile Churches sanctified, some irreuerences are to be eschued toward them, which although they be often obserued, yet they be scandalous abuses, and in Christian dutie to be auoided.

For if *Numa Pompilius* aniusidel, as *Plutarchus* relateth, did decree

decree, that the people ſhould neither behould, nor heare any ſeruice of God ſleightly, but (as the Pythagoreãs aduiſed) prepare themſelues before their departure euen from their houſes, and to haue their minds altogeather vacant to that action, and that in their ſolemnities, ther ſhould be noe noiſe, or other diſtractions in the very ſtreats. Alſo, if a barbarous boye bringing fyer to Alexander the greate, he being to ſacrifice (as S. *Ambroſe* recompteth) *on vvhoſe arme in the meane time a coale falling, yet ſuffered himſelf to burne, rather then not to be ſilent*; what reproach is it to Chriſtians modeſtie, and deuotion, to demeane themſelues as contemptibly toward Churches, euen during the time of diuine ſeruice, as if they weeare rather markets, or prophane galeries, then being as S. *Chriſoſtome* ſaith, *the royal palaces of Chriſt, the hauens and harboroughes of the vvorld, the refuges and liberties of the diſtreſſed, the ſchooles and courts of truth?* But as I ſaid, ther are contemptible irreuerences frequent in this mater: as firſt marchandizing or keeping fayres and markets in Churches, or church-yardes; expreſſely forbidden by our Sauiour himſelfe, ſaying: *Doe not make the houſe of my Father a houſe of marchandiſe.*

Plutarchus in vita Numç.

S. Ambroſ. l. 3. de virginib.

S. Chryſoſt. hom. 18. in acta. hom. 33. in Matt. Et ad Eutrop.

Ioan. 2.

Secondly ſecular and criminel iudgements are forbidden therin. Thirdly, feaſtings, and bankets. Fourthly, daunſings. Fiftly, diſhoneſt confabulations. *An domos non habetis ad nugãdum? an Dei Eccleſiam deſpicitis? an eos etiam corrumpitis qui volunt eſſe modeſti, & quieti?* Haue you not (ſaith S. *Chryſoſtome*) houſes to tryfle? do you deſpice Gods Church? do you ſcandaliſe them that would be modeſt & quiet? Sixtly, violence againſt them that flie to the protection of the Church, or ſanctuarie.

vide Conc. Trid. ſeſſ. 22. Et. S. Chryſoſt. hom. de non contemnenda Eccl. Et hom. 31. in 1. Cor. Et hom. 36. ibid.

6. For euery Church, chapel, eremitage and Church-yard hallowed by a biſhop, as alſo the common dormitorie of religious, and Clercks, the poarch of Church, and church-yard, euery cloiſter, and the Biſhops pallace, the lodgings alſo of the clergie within thirtie or fortie ſteps of the Church, the hoſpital by any Biſhop approued, haue, for the relation to the Maſſe, a protection and defenſe of all reſorters eſcaped to them, that they be preſerued harmeleſſe, during their volun-

Of the ſanctuaries protection, and violence. vide Nauarr. c. 25. à num. 18. ad 23. vide etiã quæ dicemus de immunitate Eccleſiarum.

tarie aboade, within the priuiledge and scope of those places. I meane if they be Christians, whether they escape out of prison or being condemned from the officers of iustice: excepting hereticks, robbers in high wayes, burners of corn or fruits by night, secret murtheres, strykers of any in the Church, or committing any crime neere the Church with intention to flye therfore therunto. Such I say as also any of the clergie in respect of their Ecclesiastical cõpetent iudge, haue no benefit by the Sanctuarie or protection of priuiledged places; but being fled thereunto they may be inforced and extracted from thence. I read in our chronicles an 1408. that one Hugo mac Guilmory, hauing destroyed the Church of the Franciscans in Knocfergus, and taken away the verie yron of the windows, that his Aduersaries the *Sauages* persuing him, could haue no entrance to destroy him but by the same windowes. So that by his owne wickednes his sanctuarie could not defend him.

This protection, or sanctuarie euen the most cruel *Alarick* King of the Gothes *hauing taken Rome, vvould not violat; but preserued harmles all them vvith their vvhole substance, vvho had fledd into the Churches of the Apostles.* The same is said to haue bene performed by the late Earle of Essex in the surprise of Calis. Yea God hath reuealed how gratefull such sauegard is to him, since that *Sancius* King of Castil, *in the heat of his game pursueing a vvyld bore that had saued himselfe in a Church dedicated to S. Antonin, and hauing throvven a dart at him, being neere the great Altar his hãd became impotent and vvithered in the same place.* The lyk history is read in the Romain breuiarie, in the feast of the apparition of S. *Michel.*

Fulgos lib. 1. cap. 1. Paul. Æmil. lib. 1. Procop. l. 1. Oros. l. 7. c. 39. anno. Domini. 412.

Roderic. Toletan lib. 6., de rebus Hisp. c. 6.

7. And surely this corporal protectiou doth shew (beside what we may say treating of prayer for the dead) what protection our soules haue by being buried in those places; that all things duely considered of these former vses & fruits of Churches, I may pertinently say with S; Chrysostome: *Ecclesia, locus quidam est medicinæ spiritualis, & eos qui huc veniunt, decet, ne domum redeant, nisi congrua remedia acceperint, illaque suis vulneribus adhibuerint*: The Church is a certain place of physick, & those

Rom. Breu. 8. Maij. S. Chrysost. hom 1. in Genes.

that

that come therto, doth it become to returne home, vnles they receeaue conuenient remedies, & applie them to their wowndes. A golden sentence befitting his golden mouth that spoke it, to commend vnto vs all the fruits of hallowed places in on word, that we should come vnto them for remedie againſt our wownds, and finding it, whether it be by prayer, by frequenting the Sacraments, or any other meane, not to ouerslipp it, but to applie it to our soules reformation.

8. To the former priuiledges of consecrated places, this one remaining is to be adioined: that nothing, can be takē out of the Church, whether it be belonging to the Church, or no. without committing thereby the crime of sacriledge. A thing to be cōsidered by our late soldiours not sparing things laid vp in Churches more then in any the most prophan places.

Eman. Sa. verbo Sacrilegium Idem. verbo, Ecclesia num. 19.

And for Conclusion of this chapter is to be obserued, that any Priest may reconsecrat a Church prophaned, by once celebrating therein, without any other ceremonie; although I hould it conuenient, that other rytes committed to Prelats in thereconciliation of prophaned Churches, for more solemnities sake, be not omitted. Yea I add also, that if ther be noe vrgent necessitie to celebrate in prophaned places, before a new benediction; it is a probable deadly sinne, for a priuate Priest, (but no suspension or irregularitie) to preuent contemptibly the said benediction, in peruerting the subordination due to Prælats in that case, when they are at hand, and may be easily purchased.

Suarez in 3 p. tom. 3. disp. 8. sect. 4. fol. 1221.

The fift Chap.

¶ *Of lights and lamps at Masse and other diuine seruice.*

Saint Chrysostome and S. Augustin, do exhort al that haue abilitie, to furnish wax lights to the Church. Prudentius also in his hymne prealleadged, and S. Paulin befor cited do make mention of them, and S. Paulin also addeth, that for more ornamēt the Christiās vsed to paynt their lights. Lykewyse of these lights, not a little is to be perused in our

S. Chrysost. hom. de occursu Domini & Simonis. S. Aug. serm. 17. in dedic. S. Paulin. de S. Felice.

former booke, in the 129. number.

S. Hieronim. con. vigilantium.

S. Hierome bringeth in as ane odiouse obiection of vigilantius: *Videmus moles cereorum sole fulgente accendi*; we behould heaps of waxe lights to be lightned during the sonns shyning. such antiquitie, and but such, of an infamouse heretick, hath the reformed opinion against lights on altars in day tyme, whom the very *scripture* cannot content, wherin is informed, that befor the arke of conenant, ther was a light ordayned; to wit, for honors sake, and other reasons by me expressed in the former quotation.

Exod. 25.

That al nations vsed with lamps to professe their honoring any, whom they would seeme to acknowledge worthy of honor, appeareth euen by *scripture* speaking of Holofernes who was euery whear receaued with lamps.

Iudith. 3. 10.

Their antiquitie.

2. The antiquitie also of them in Christs Church, is lykewise collected from the third canon of the Apostles forbidding any thing els to be offered vpon the Altar, *besid oyle for the lamps, and incense.*

Can. 3. Apost.

And that Christians not only towards Altars performed, but as *Eusebius* and *Paulinus* do report, they imployed so many lights in other solemnities, euen in the high wayes, that-

Euseb in vita Constantini l. 4. c. 66.

S. Paulinus hymno de S. Felice.

--------- Ipsa dies cœlesti illustris honore.
Plus micat innumeris lucem geminata lucernis.
The shyning day by heauenly light,
Reshyned dubly more, by countles lanterns bright.

And (besid what I produced before out of *Prudentius* concerning the gold and siluer candlesticks) S. *Chrysostome* affirmeth, *that the very chaynes of the lamps of the Church, vvherby they hanged, vveare of siluer.* So that in our Churches of these tyms, none that enter, shall haue occasiõ to admire any riches in them perceaued, who are not wholy ignorant and pilgrims, in the treatises of antiquitie, wherin euery part and parcel of our whole treatise, is specified to haue bene extant in the religion and deuotion of primatiue Christians.

S. Chrysost. hom. 60. ad pop Antioch.

Gilbie in the preface to his dialogue of the soldiour of Barwick,

wick, sayth, *that the candlesticks vpon the Queens Altar, and kneeling at communion, belong to ould idolatrie.* But we do perceaue by the premises that ould Christianitie by such reformers is acompted idolatrie, and idolatrie sowght to be established in place of true Christianitie.

3. Of Images, ther is a peculiar chapter. of the Crosse on altars, I thought good to treate appart: For I shal haue occasion to approue both the forming therof, and the forme therof together. Of interdictiõ of holy places, because it happeneth either neuer, or seldome, of set purpose, I haue ben silent. Of the Baptisme font, the quyre, the pulpit, litle seemed to belong to this sacrifice now in hand, & therfor they are not mẽtioned.

4. Only this I thinke good to acquaint you withal, that if Puritans may preuayle (especialy *Brovvnists*, the reformers of them) as wel as al abbayes haue bene ouertherowen, so also, other Churches, & pulpits will soone be ruined. *Henry Barrows* their piller, and Martyr saying for the residue; *such preachers of England not to be of the true Churche, vvho obserue either tyme, or maner of praying, or place of preaching, as if they vveare houling, and bellovving, out of a tubb.* VVhich if they can compasse, the wodds must be their Churches, and some tree their pulpit. For *Greenvvood* together executed with *Barrous* being demanded, wher he was ordayned Doctor, answered, *in a free place from all disturbance, in the midst of a vvodd*: wherein also, the 70. that weare brought prisoners to London, in lent, anno 1593. weare among many that escaped, apprehended, at their exercise of religion: because they would not, as they said, enter into the prophane Churches of Protestants. of which the puritans hatred against Churches, is to be vnderstood what is said by *Henoch Clapham* in his souerain remedy against sinne pa. 23. that our Sauiour forbids going out into desert & corner ghospels: & therby cõsequently reuoketh frõ such of Puritans.

Puritans hatred against Churches.

Henry Barrous in his last defense at the barr. immediatly before his execution.

Greenevvod at the barr.

But I wil conclude to both alike, in the words of *S. Optatus* to their predecessours the Donatists, for conformable violence against our Churches. *Tell vs, vvhat hath the place done to you? vvhat haue the vvalls committed that they should so suffre? Is it*

Optat. cõtra Donatistas.

because God is there called vpon? Or because Christ is there praised? or because the holy-ghost is there inuoked? Or because in your absence the prophecies and ghospels vve are ther rehearsed? Or because vnitie gratefull to God had such habitation? vvhat could you their purifie? if the footsteps of Catholicks: in townes and streets vve *haue troaden,* vvhy *doe not you cleane al places?* No answer better can the Protestants or Puritans, giue to these demaunds, then formerly the Donatists. O that our Reformers would also abstaine from all Catholick habitations, in all which Masses vndoubtedly haue bene said. But their quarel is to the Catholicks substance, for whose idolatrie they haue no true scruple or repugnance but only in pretence, as is notoriusly knowen to the meanest.

THE

THE SECOND PART.

OF PRIESTS AND THEIR ORDRE, AND other points to them belonging.

THE FIRST CHAP.

¶ *VVhether all Christians Men and vvomen be Priests alyke?*

MY aduersarie M. *Rider* presumed to assure, first, that in the new testament, Priesthood is common to all beleeuers. *Againe*: we read of fower kindes of Priests in Gods booke; three of them in the ould testament, and one in the new. The first after the ordre of Aaron, and one after the ordre of Melchisedech: and the third after the ordre of Baal. Thirdly: Now S. Peter in the new testament setteth downe a fowerth order of Priests, which is a kingly or royal priesthod, but that is spiritual, not carnal, inward not outward, common to al beleeuers, not propre as you imagin to any natural ordre or Ecclesiastical function. For this is sound Diuinitie which you shall neuer disproue: that the office of sacrificers, and sacrificing, is either singular to Christ, in respect of his sacrifice propitiatorie only vpon the Crosse: or els common to al true Christians in respect of their spiritual sacrifices of praise, and thanksgiuing. Fourthly in the margent is said: none Priestes after Melchisedechs order, but Christ only.

M. Rider in his Caueat to the testimony out of 1. Cor. 10. vide pag. 229. n. 99.

2. This doctrin hath *Luthers* approbation: *nos autem omnes qui Christiani sumus, habemus commune hoc officium clauium*: All

Luther. ad senatum Pragensem.

we

we that are Christians, haue this office of absolution, commō. Els wher I haue shewed, how *Luther* by vertue of this doctrin, doth allow women to preach, and baptise; and to condemne S. *Paul*, for thinking otherwise.

pag. 229. n. 99.

3. Now, I intreat the indifferent reader, doth obserue what sound Diuinitie, *M. Rider* hath here manifested. The first ordre of Priesthod, saith he, was it of Aaron, the second of Melchisedech. yet sound Diuinitie doth assure, that it of Melchisedech was little lesse then fiue hondred yeares befor Aaron.

S. Hieronym. Epist. 126. ad Euagr. Et quæst hebr. ad 4. Gen.

Yf also, he would haue beleeued S. *Hierome*, in the law of nature, the first begotten, and the cheefe of the kindred, or of the familie, weare Priests, both befor Melchisedech and Aaron; and as true Priests (For otherwyse they cowld not) did offre sacrifices. So that no law consisted without Priesthod.

S. Paulus ad Hebr.

For as by S. *Paul* is grathered, wher ther was a law, ther must haue bene a Priest, and a sacrifice: because by the supposition of the one of these, he inferreth the other as Correlatiue. In the law of nature, as S. *Paul* saith, Abel and Cain did sacrifice, & al the cheefe Patriarches, til Aarons tyme, when the owld law began.

Hebr. 11. v. 4.

In the owld law, the begining of it was by sacrifice, which lasted till Christs tyme, and till his institution of this diuine sacrifice. wherby, as I admonished, you behould, how skilful is M. *Rider* in the point of sacrifice, wherof he taketh vpon him so doctoraly to teach, he being so ignorant therin, and also in Gods booke, and sound Diuinitie, not knowing so much, as which was or is the first priesthod.

For yf ther must haue bene from the begining a Church, or congregation of faithful, in which any adoration or religiō had ben found (as no Christian can denye after Abels time, to haue bene) consequenly, and of necessitie, ther must haue ben from the begining a Priest, because as S. *Hierome* together with al others affirmeth, *Non est Ecclesia, que sacerdotem non habet*, it is not a Church, that hath not a Priest.

Matt. 23. Hebr. 11. v. 4.

S. Hieron. dial cod. luciferanos.

4. Next it appeareth, that *M. Riders* reading in Gods book, must haue bene careless, or none at al, he professing to nū bet

all

all Priests, of whom in scripture he had read, and yet, not finding the Priests of Iethro amongs the Madianits, the Priests of Aegipt, of Michas, of Dagon, of Bel, of Naure, of Iupiter &c. (they being as lawful Priests as the others of Baal) mentioned in Gods booke.

In dede among al others, I do not meruayle at his omitting the Priests made by Ieroboam as only by a Prince, and not by Ecclesiastical succession. That sorte of right protestant Priestes had bene *Mors in olla, Colocynthida*, in the porrage pot of Ministers, of such bitternes, as they might wel crye, poison in our skillet, death in our prophane profession. Reg. lib. 3. c. 12. 31.

5. Thirdly by his wise deuision of priesthod, and exclusion of al others sorts out of the new testamēt then of it which S. *Peter* mentioneth, common, as he saith, to al beleeuers; he hath shuffled out Christs priesthod, ether wholy, or at least, owt of the new testament.

Also, by saying, that Christ in respect of this sacrifice propitiatorie only vpon the Crosse was a Priest; he giueth God the lye, he not only saying, but swearing, that Christ should be Priest, according the ordre of Melchisedech: which Priesthod (as after shal appeare) concerned noe cruental sacrifice of the Crosse, but it only of bread and wyne, such as Melchisedech only offered. Psal. 109. 4. Hcb. c 7. 17.

VVherby lykewise, his owne marginal note in the margent, is by himselfe contradicted, that Christ only was a priest according Melchisedechs ordre, and yet not by any other sacrifice then it on the Crosse.

6. In the same place, he addeth: *This name of priest, is no more propre to you, then to euery beleeuing Christian.* yet he wreasteth from his deantrie, as being a Priest more then euery beleeuing Christian, (as I haue bene crediblye informed) yearly, abou seuenten hondred barrels of Corne; toward which he here affirmeth, that euery Christian is as much inticuled as himselfe, for any ordre, or function, belonging to him aboue others, wherby he may do them any more good, then they to him. Ad num. 99.

7. Therefore I conceaue not, how he condemneth not him self, both to part stakes with al men alike; as also to hold his peace in the Church, as much, as other Christians, namely women, are by the *Apostle* commanded to doe. For saith S. *Paul: let women hould their peace in the Churches, for it is not permitted to them to speake.* But M. *Rider*, hath by his owne Confession, no priesthod, order, or function aboue women. *Ergo*, by the Apostle *S. Paul*, he is commanded to hould his peace in the Churches, for it is not allowed to him to speake. which inference, I thinke in my conscience, to be noe lesse intended by the Apostle, against M. *Rider*, and his consorts, then the Antecedent, vpon which it is concluded, was against women.

1. Cor. 14. 1. Tim. 2.

THE SECOND CHAP.

¶ *VVhether the name of Priest be allowable? & vvhether it hath approbation, & institution in the nevv testament? Also of the name Minister, Elder &c.*

NOT only the name of Priest, disliketh *Puritans*, as before Ishewed, but also, say they; *Lords, y Lords, Archbishops, Suffragans, Deans, Doctors, Archdeacons, Chancellours, and the rest of that proud generation, must downe.* And such to haue bene the resolution of M. Deane *Rider* himselfe, (not to forsake the tythes, but the titles of his deanrie) I haue els wher manifested.

The preface, and second, & third Admonition of Thomas Cartvvright.

2. Now first in this, the Parlament Protestants, do contradict their fanatical imagination as wel in their Sinod as in both the vniuersities, conformably saying: *the names of Priests & absolution, are by diuers of our learned Diuines, and shalbe iustified.*

vide Synod Lond. an. 1603 can 8 vide confut. of Riders Caueat pag. 229. The answer of both vniuersities to the petition of Puritans p. 12 num. 5.

Also the very Geneua marginal note, vpon Isa. 66. saith: *The ministers of the nevv testament, are to be tearmed Priests.* The Communion booke affirmeth the same at large, in the treatise of the visitation of seeke.

Geneua bible Isa. c. 66.

3. But what other names can they appropriat to their estate? forsooth, they wilbe *Ministers*, and *Elders*. In deed they haue

haue made choise in the first of a more pertinent name, then we for modestie would impose.

For commonly in al the Scripture, the name of *Minister* without addition, is taken in euil part. I reporte me to the marginal quotations. And therby also, they applie vnto themselues, these words of S. Paul: *Sathan transfigureth himselfe into an Angel of light. It is no great mater therefore, if his Ministers be transfigured, as the Ministers of Iustice: whose ende shalbe according their vvorks.* as also, these of our Saluiour: *Reconcile thy selfe to thy aduersarie, least he deliuer the to the Iudge, and the Iudge to the Minister.* Insinuating (as in truth, by their own application of the name of Ministers to themselues, he might most deseruedly) that it is a greater inconuenience, and more preiudicial, to fal into the hands of a Minister, then of a Iudge.

Mat.26.58. Marc.14.54. 65. Ioannis,18 12.18.22.c.19. 6.2.Cor.11.15

Mat.5.Luc.12

VVhich the Cautelouse *Beza* perceauing, in the ende determined: *Quia vocabulum Ministri ambiguum est, cum de Ecclesiasticis personis fit mentio: hos malumus ex consuetudine Diaconos graconominewocare.* Because the name of a Minister is doubtful, when mention is made of Ecclesiastical persons: such we had rather to tearme Deacons, according the Greek worde. Here you behould the name of *Minister* in dislyke.

Beza in c. 26. Mat.& 14. Marci.

4. VVhat lamentable inconstancie, and opposition is this? that they can not certainly, and concordantly, among themselues as yet conclude, not so much, as how they may be tearmed. So that most iustly did George Duke of Saxonie affirme: *Quid hoc anno credunt scio: quid proximo anno crediturisint, nec ipsos scire arbitror.* VVhat in this yeare they beleeue, I know: but I think them selues know not, what they wil beleeue the next. Nay Beza him self professeth their mutabilitie to be not only yearly, but dayly, saying: *Eorum quæ sit hodie de religione sententia, sciri fortasse potest: sed quæ cras de eadem futura sit opinio, nullus certò affirmare queat.* VVhat their determination is this daye, may perchance be knowen: but what it wilbe to morrow, none cane certainly prognosticat.

Great inconstancie of heretiks as vvel concerning the name of Priests as othervvise. Surius in Chron.

Beza iu epist. theol.1 pa.13.

which I meruayle if it can be denyed, in our reformations of England: wherin now in their bibles, and cõmunion boo-

kes, the name of *Priest* is approued, now disproued, so much, as it is only mentioned in the worst signification, as but towards the Priests of the owld law, and such as condemned Christ. Now agayne, and very lately, by both vniuersities, the same name of *Priest*, is iustified, and the reprehenders therof condemned. Also the Name of *Minister*, is now by some established now by others disdayned. Then which incõstancie, nothing breedeth greater forwardnes to many, to returne to Christs flock of sheep frõ the giddy heards of licentiouse straying geat.

5. As for their other affected denomination of *Elders*, yf they retayne the natural signification therof, and refuse the allegorical, as they haue done for Priests; they wil make them selues ridicoulous. For wheras S. *Paul* writeth to Titus, *that he had left him in Crete, to ordayne Priests by cities*: they for Priests, translating Elders, (and vnderstanding the worde *Elders* naturaly) do intimate that Titus was to make men Elder in yeares, then they would be otherwise.

Ad Titum. c. 1

If they wil not take such woord naturaly, but in a borrowed signification: I cannot conceaue, why with the whole world they may not do the same toward the name of *Priests*.

Neither can it be replyed, that Titus was directed to elect al of the Elder sorte: because experience auoweth from time to time, that they are not alwayes the fittest: and that the yonger brethren for the most parte (Abel rather then Cain, Iacob then Esau, Aaron then Moyses, Peter then Andrew, Iohn then Iames) weare rather by God for his especial substituts, elected, for ether more spiritual functions, or more familiaritie; perhapp to be contrary to the worlds proceeding, wherin the Elder Brethren haue aduantages.

6. Yf then they be fownd so disturbed in chooseing them selues a name: what respecte is due vnto any of them especialy when others of them repyne therat that dislyke of our name of *Priests*, which by al antiquitie, al nations, and al languages, hath purchased most lawful prescription, to what by vs, it is applied? That, we say, to be an especiall ordre, degree, and estate of some chosen by God from among the ordinarie

Act. 14
1. Timot. 4.

sorte

sorte of men, to be vacant abowt that charge and office, that concerneth God and our sowles: wherof, in the new testament, often mention is made, and of the receauing therof, by an especial ceremonie *of impoſition of hands*: as afterward shal by Gods permission be declared. Hebr.5. Tit.1. 2. Timot.1 Hebr.6.

7. Let it now suffice in this mater to know of Puritans, what the Protestant Ministers are, who wil not be tearmed Priests, but *Ministers*; & whose other affected title of Elders, the people wil not affoord them. *The Ministers* (say they) *are neither proued, elected, called, or ordained according to Gods vvord. The most parte of them are alehovvse havvnters, or boyes and lads, dronkards & dolts. They are hoggs, doggs, vvolues, foxes, simoniaks, vsurers. &c.* 1. Admonitiō p. 2. pag. 4. Gilbie pa.111.

VVhich names to any reasonable, and vnpartial vnderstāding, are far inferior to it of *Priests*; yet so much the more belonging to them, to whom they are applyed, by how much, they can not conforme them selues to the choise of their predecessors, to be named *Priests*.

The third Chap.

¶ *Of the sacrifice of Melchisedech: according to vvhich, vvhether Christ and his Apostles said masse? vvhat is a sacrifice? Also of the Imposition of hands in making priests, & grace therby communicated. Lastly of Reformers hate against al mention of the ordre of Melchisedech.*

THE sacrifice of Melchisedech, was distinguished from it of Aaron, by being, *only*, of bread and wyne; wheras it of Aaron for the most parte, was bloudie, consisting in the immolation, or killing, of some quick Creature. I say, for the most parte: because some tymes, in Aarons priesthod, ther was an incruental, or onbloudie sacrifice: of which is sayd: *He shal offre for sinne, of fine floure, the tenth part of Ephi.* Behowld in Aarons priesthod an incruental sacrifice, and the same propitiatorie Leuit. c.5. vide Exod.29. Num. 28.

pitiatorie for sinne: but so, as not only, nor for the most parte, wheras it of Melchisedech, was only vnbloudie, & of simple bread, and wine. *Melchisedech King of Salem, bringing foorth bread and vvine, (for he vvas Priest of God most high) blessed him*: to wit Abraham. Of other sacrifice of Melchisedech, then of bread and wine, no author of what profession soeuer, hath euer made mention.

Gen. 17.

2. Now, saith S. Paul: *Euerie high Priest is appointed to offer gifts & sacrifices: vvherfor it is necessarie, that he also haue something that he may offer.* Vpõ al which I thus argue. Christ as a Priest of Melchisedechs ordre is alwaies to offre ane oblatiõ. No oblation of such ordre is allowed but only in bread & wine: therfor Christ also is euerlastingly in himselfe, or his substitute, to offer like sacrifice at least in outward apparence of bread and wine, or to which nothing els besid bread and wine is requisit, as the remote subiect of the sacrifice, or as that which therein is sensible. For otherwise his Priesthod according such ordre, can not be imagined to be any way conformable to Melchisedech.

Hebr. 8.

Al this is affirmed, by Luther tovvard the end of this Chap.

3. And that he did offer such sacrifice at his last supper, by saying of bread, and wine, that is was his bodie *deliuered for thẽ*, and his bloud *shed for them, in remission of sinnes*, the verie wordes of offering, and deliuered *for them*, and *not to them*, and that in remission of sinnes; and that his Apostles should *doe the same*, or sacrifice the same, in remembrance of him: all these do demonstrat euidently without other proofes, that Christ, of bread and wine, did offre the sacrifice of his priesthod according Melchisedech.

4. Neither can it be denied (but by such as blasphemously appeach God of periurie) that Christ must haue ordayned ane euerlasting sacrifice, or *continuall*, as the Prophet *Daniel* rearmeth it; his priesthod being euerlasting, according as Gods oath importeth: *thou art a priest for euer, according the ordre of Melchisedech.*

Dan. 8. 12. 11.

Psal. 109. v. 4. Heb. 7. v. 17.

But I wil presse the deniers, to denie Christs testament togetherwith denial of this sacrifice, if they persist to be peruerse; that others may the sooner denie all confederacie and consocia-

sociation with them, For Christ auerred, that at the institutiō of this holy sacrifice, his bodie was deliuered, and his bloud shed, in remission of sinnes, and also, that his new testament was then ordayned. wherby must infallibly insue, that at least, in a mystical maner, he had sacrificed himselfe, vnder the formes of bread and wine. *For vvithout shedding of bloud,* (saith S. Paul) *there is no remission*. Therfor Christ had at least mystically shedd his bloud, to verifie his remission of sinnes, declared in that institution. Luc. 22. Hebr. 9.

Also *vvher a Testament is, ther* (saith the Apostle) *it is necessarie, that the death of the testator happen*. But at this least supper Christ made his new testament. Therfore his death must then haue hapened. For said Christ Iesus, *this is my bloud of the nevv testament. This is the Chalice the nevv testament in my bloud. This chalice is the nevv testament in my bloud.* Hebr. 9.16. Mat.26.Marc 14 Luc.22.1. Cor.11.

Yf then the law, or testament be translated a new sacrifice and Priesthod must he graunted at the translation therof. For as *vnder the leuitical Priesthod, the people receaued the lavv*, so the new law must be begone, vnder some other priesthod. He.7.v.11.

5. VVhat such Priesthod is, *S. Paul* is most fit to specifie; and accordingly specifyeth it most notoriously to all, but to such on whose harts a vaile of incredulitie remaineth; saying: *Yf then Consummation vvas by the leuitical Priesthod (for vnder it, the people reteaued the lavv) vvhat necessitie vvas ther yet an other priest to rise according to the order of Melchisedech, and not to be called according to the ordre of Aaron? for the Priesthod being translated, it is necessarie that a translation of the law also be made.* Heb.7.11.12

It should seeme that the Apostle propheticaly disputed against the aduersaries of the Masse; prouing that Christs cheefe priesthod was not exercised by his bloudie oblation vpon the Crosse, wherin he sacrificed Aaronicaly; but by rising according the ordre of Melchisedech, and according that oblation which was made at the translation of the ould law into the new testament: which was done at the last supper, in the time of the holy institution of this aforsaid sacrifice and oblation of bread and wine.

6. The

6. The mistical death, or shedding of Christs bloud, and deliuering of his body aboue mentioned, consisted in this: that as a lambe of God, dead, without al resistance, in the formes vnder which he truly, realy, and corporaly lay, of bread, and wine, he indured to be broken, to be swallowed, and to be powred, as a thing senseles, and truly immolated.

S. Greg. Nice hom. 1. de resur.

Of which oblation of him selfe, most learned and pertinent are the words of S. Gregorie of Nice: *He that doth administer al by Lordly povver, and authoritie, doth not expect the iudgmēt of Pilat, but by an ineffable and hiden maner of sacrifice, by his owne disposition, and administration, he doth preoccupat the violent force, & offereth himselfe in a sacrifice, and oblation for vs, being both the Priest, and the Lamb of God. VVhen did this happen? when he gaue his fleash to be eaten, and his bloude to be dronken, to his familiars. Toeuery one it is knowen, that one eateth not the sheep, vnles his slaughter goe before. VVhen therfore he gaue his bodie to his disciples to be eaten he openly did demonstrat the immolation now to haue bene perfect, and absolute.*

So now it is cleare, that Christ must haue sacrificed in bread and wine to be conformable to Melchisedech: also for to be said to haue begon his testament, a sacrifice, and priesthod, must haue bene first instituted: lastly, that saying in the present time, his bodie was deliuered, and his bloud shed, the night before his Passion, for the remission of sinnes: it can not be denied, but his said bodie and bloud, weare made vnder the formes of bread, and wine, a true propitiatorie & sanctifying sacrifice.

Bellarm. de Missa l. 1. c. 2. Suares to 3 in 3 p. disp 74. sect. 2. p. 950.

7. For a sacrifice is nothing els, *then an external oblation, made to God alone, in profession of our subiection to his diuine Maiestie, by a lavvful dispenser, of a sensible & permanent thing, consecrated in a mystical manet, and changed from that it vvas before.* Christes institution of the Masse, contayned al parcels of this definition.

His oblation, was in giuing thanks, blessing, breaking, & deliuering externaly. His reporting or ordaining it for remission of our sinnes sheweth the relation to God, and his dominion ouer vs. He was a lawfull dispenser, not as God, but as man.

man. For as *Theodoret* saith; *As man he did offre sacrifice: but as God he did receaue sacrifice.* And S. Augustin: *As he was man he was Priest: as God he was not Priest.* Lastly, his bodie was sensible, and permanent, and (by passing vnder the formes of bread and wine, and being therin inuisible, incorruptible, and inextensiue for al external quantitie) it was changed from that it was befor, not in the visible mater, but into the inuisible and sacramental maner. At the height of which incomprehẽsible mysterie, or of Christs being Priest in maner expressed, saith S. Paul; *of whom we haue great speech, and inexplicable to vtter.* Theodoretus psal. 109. S. Aug. in eũd. psal. Hebr. 5. v. 11.

8. We are next to finde that Christ had instituted other Priests, in whõ his being æternaly Priest according the forsayd ordre (For by himselfe alone he offereth no longer bread and wyne: and consequently doth not sacrifice æternaly: which æternal sacrificing is notwithstanding necessarie if not by himselfe, at least by his substitute throwgh his commission, to his being such æternal Priest) maybe knowen accomplished. The mater hath no difficultie. For Christ saying; *Do this for a commemoration of me*, instituted the sacramẽt of holy ordre: wherin this the principal act, and power of priesthod, was giuen to the Apostles, to doe on Christs bodie what he had done himselfe: which was to sacrifice it (as wel they, as al their lawful successors) and to distribute it to the faythful beleeuers. Luc. 22. 19. Concil. Trid. sess. 22. Can. 2.

So do al the fathers interpret this text. And yf our aduersaries wil not receaue their arbitriment therin: I craue of them to informe me, what other Commission they haue in the whole bible, then by vertue of this text, and such exposition therof, for their lords supper. S. Dion. hier. c. 3 S. Iren. l. 4 c. 32. S. Cypr. ep. ad Cil. S. Chrysost. hom. 17. ad Hebr S. Ambros. in ps. 38. & in 10. Heb.

Yf they haue authoritie therby, for their sayd lords supper: how vnreasonable are such of them, by whom the function of Priests, fownded principaly vpon the forsayd words, is impugned, and maligned, withowt which most sacraments can not be administred?

For saith *S. Chrysostome*, awnswering to a very puritan demand: *But whence sayest thow, is it manifest, that God hath ordayned a*

S. Chriſoſt. hom. 2. in 1. ad Tim. c. 2.

need a Prieſt? vnles thovv be aſſured of that, thy hope is made vayne. For if God doth not vvorke by his means, nether haſt thovv baptiſme nor art partaker of the myſteries, nor inioyeſt his bleſſings.

9. The ordayning in this maner of Prieſts from, and in the Apoſtles tyme, hath bene ſaith S. Hierome, *by impoſition of hãds, and imprecation of voice.* According which ſayth S. *Paul* himſelfe: *Neglect not the grace that is in thee, vvhich is giuen thee by prophecie, vvith impoſition of the hands of Prieſthod.* And by grace mentioned in this place, that he meaneth the grace of God infuſed by vertue of holy ordre, & not only by vertue of deuotion in the partie, (wherby appeareth the being therof a true Sacrament) himſelf repeateth to the ſame partie: *I admonish the, that tho vvreſuſcitate the grace of God, vvhich is in thee, by the impoſition of my hands.* And that others beſid the partye giuing holy ordres do cõiointly impoſe on the conſecrated their hãds it was no leſſe practiſed in ould time, then at this preſent, as appeareth by this Canon: *VVhen a Prieſt taketh ordres, the* Biſhop *bleſſing him, and houlding his haud vpon his head, let al the Prieſts preſent, lay alſo their hands on his head by the* Biſhopes *hands.*

S. Hier. in c. 58. Iſa
1. Tim. 4 14.
2. Tim. 1. 6.
Con. 4. Carthag. c. 3.

10. Laſtly (wherof more ſhalbe ſaid in the 5. Chap.) the Iewes no more hatefuly corrupted the prediction or mention belonging to Melchiſedech, then heretiks. No ſacrifice ſaith Luther, Caluin, Muſculus, and the Engliſh bible, did he offre, but he only bleſſed Abraham. *Luther* roundly according his maner, ſaith; *fabulam eſſe de ſacrificio Melchiſedech, cum nullum obtulerit*: it to be but a fable, of the ſacrifice of Melchiſedech, wheras he offered none. But the obliuious Chameleon in this verifieth the prouerb, that a lyer in any caſe ſhould be mindful of his words, leaſt contradicting himſelfe, he *Penelope* lyke, vnſpinne al that he had ſpun vp before. For thus he writeth vpon the 109. pſalme: *Sacerdotium Chriſti nonquam habet finem in perpetuum, ſed offert ſe & ſuos patri in ſempiternum.* Item: *Quid eſt quod Melchiſedech panem & vinum obtulit pro Abraham? Ibi expreſsit ſacerdotium Chriſti in hoc tempore vſque ad nouiſsimum diem, quod abſconditum ſacramentum altaris ſacri Corporis, & pretioſi ſanguinis ſui offert in Eccleſia.* The prieſthod of Chriſt had neuer

Luth. tom 3. in pſal. 110. Calu. ibid & in c. 7. Hebr. Muſcul in locis com. c. de Miſſa. p. 492 Bible. an. 1579
Luther. in pſal. 109.

ende

ende, but offereth him and his to his Father euerlastingly. Againe: VVhat is it that Melchisedech offered bread and wyne for Abraham? Then he expressed the Priesthod of Christ in this time to the later day, which offereth in the Church the hidden Sacrament of the Altar, of his sacred bodie and pretious bloude. So that ther is no trust, nor hould in *Luthers* loue, or hate, in his affirming or denying.

11. *Vatablus*, some tyme the deerly beloued of *Reformers*, vntil he affirmed, *that vvhen Melchisedech brought foorth bread and vvyne, it vvas that he might sacrifice to God, because Moyses saith that he vvas Priest to God Almighty*; but therupon so disgusting them, that they haue mangled such his speach in the edition of Geneua anno 1586. as they demonstrat, that neither friend, nor foe shal escape their malice, who once wil in the least degree, and measure, intimat any thing in the fauour of this sacrifice.

vatablus in 1. edit. anno 1545. annot. in Genes.

Vide Calu. l. 4 Instit. c. 18. n. 2. Kemnit. in. 2. parte exam pag. 740. 747. Pet. Mart. 1. Cor. c. 5.

VVherby I looke shortly, that *VVitaker* wil also haue their Censorial wype of indignation, for saying the same of Melchisedeches sacrificing: *He vvho doth offre sacrifice, is truely and proprely Priest: such as vvas Aaron, and his sonnes, Melchisedech, and Christ, vvhom they did adumbrat.*

D. VVitak. con. Martin. pag. 6.

And I would demand of them, if Melchisedech had done nothing els then blessed Abraham: why would S. *Paul* accompt such blessing, *a great speech, and inexplicable to vtter?* And why therfor should Christ be more of his ordre euerlastingly, then for examples sake, of the ordre of Iacob, when he blessed Ephraim, and Manasses?

Hebr. 5.

Since therfor their hatred in this point is in it selfe so irreligious, sacrilegious, and absurd, as being euen without al colour, either of any reason, or authority; and they among them selues, about the point, in such implacable variance, some affirming, some denying: it may certifie vs, that although they haue not the power that Antichrist, as we said, wil haue against this sacrifice in a kinde of sorte to abolish it; yet in affectiō that they are of his confederation, and adherents, in attempting (although in vayne) their vtmost against it: which should

make al good Christians more deuoutly addicted to acknowledg, reuerence, and loue it.

The fovrth Chap.

¶ *VVhen, and vvher did the Apostles say Masse? And vvhether, do this, said by our Sauiour signifieth the same, that, sacrifice this?*

APostles being as aforesaid by our Sauiour Iesvs Christ, consecrated, & together others by them ordayned Priests, to haue offered and to offre the holy sacrifice of Christs most pretious body, and bloud: that suddenly they put their said charge in execution is now most breefly to be testified as a ful manifestation of such their authority thereto, by Christs sacred institution for their so doing.

Act.13.v.2. First; in the Acts, it is said: *as they vveare ministring to our Lord and fasting.* The Greeke containeth, (as Erasmus confesseth) *as they vveare Sacrificing to our Lord*, for that which according the latin translation is, *As they vveare ministring to our Lord.* And *Hesichius* alluding, as it may seeme, to this text, saith: *Apostolos impleuisse die pentecostes, quod scriptum erat in Leuitico, & Deuteronomio, de oblatione noua & voluntaria, dum sacra mysteria peragerent.* The Apostles fulfilled on whitsunday what was written in Leuitic, and Deuteronomie, while they celebrated the sacred mysteries.

Hesich. in c.9 Leuitic.

If *Hesichius* aymed not by this sentence toward the former text, he vndoubtedly respected the perseuering of the Apostles, *in the communication of the breaking of bread*, mentioned elswher in the Acts; which to haue bene ane oblation of this sacrifice, S. *Augustin*, and Beda, do confirme.

Act.2.42 & c. 20.7. S.Aug. ep.56 ad Casulanum. Beda.in 20. Act. S Isid.de offic Eccles.l. 1.c.15. Procl. in præfat. liturgię S. Iacobi. vide de Cõsec.d.1.

Of S. Peter in particular, S. *Isidore* affirmeth, *that he both said Masse, and ordayned the rites therof.*

Of S. Iams, both *Proclus*, and the Concil of Constance recorde, *consensu omnium liturgiam ab Apostolis fuisse constitutam,*

sed

sed promulgatam prescriptione Diui Iacobi: by general consent the forme of sacrificing was ordayned by the Apostles, but published by prescription of S. Iames.

Tho. vvald. l. 4. c. 44. S. Cle. ep. 3. de offic. Sacerdotum. Bucard l. 3. decr. c. 27. de consec. d. 1.

Thomas VValdensis hath as much of S. *Pauls* ordayning the maner of saying Masse in France, brought in by Timothie, and Dionyse. Saint *Clement* disciple to S. Peter, forbiddeth to Sacrifice, and say Masse, but in Churches. *Euaristus* commanded that al Churches should be consecrated by the sacrifice. So also did *Higinus*.

2. Of all the Fathers vniuersaly, from the Apostles, and ancientest Christianity, that they acknowledged this sacrifice of the Masse, what shorter, or playner assurance, can the most distrustful and indurated Reformers craue, then this shameles Confession of Caluin? I *care not that the ancient fathers do so speake, as to auouv the vnbloudie sacrifice: it is but a deuilish deuise*: And els wher, both he and *Zuinglius*, do confesse the same, reprehending therfor particularly S. Iren, Arnob, S. Athanase, S. Ambrose, S. Augustin. *Luther* also *confesseth manifestly, that the doctrin, and vse of the Masse, is authorised by the holy fathers and al the vvorld*. But sayth the Apostat to his posteritie: *yf thou be driuen that thou hast nothing to answer, it is better, omnia negare, to denye al* (scriptures and fathers) *then to accorde the masse to be a sacrifice*.

Calu. in c. 2. Heb. & in l. de Cœna, & de reformat. Ecc. Zuing. to. 1. Epichir. de Canone Missæ fol. 183. vide Calu. l. 4. Inst. c. 18. Luth. de capt. bab. c. 1.

VVherin notwithstanding, not only his owne posteritie, as after wil God willing appeare, doth in parte howld a contrarie resolution consenting to howld a kinde of Masse, fashioned notwithstanding according their owne fantastical inuention, and frantick deformation: but also *Luther* himselfe, in the very next chapter, shalbe conuicted, to affirme, that Christ sayd masse, and that the first Masse that euer was sayd.

3. Only this seemeth to be informed in this mater, which hitherto was rather glanced at, then amplified, that the words of Christ, *Hoc facite, do yee this*, is all one and the same thing as if he had sayd, *offre yee this sacrifice*. For therupon, as is shewed the sacrament of holy ordreis fownded, and the reformers

Conc. Trid. sess.22.c.2. them selues, do found their pretended auhoritie to celebrat their Lords supper, vpon nothing els. *Si quis dixerit, illis verbis, Hoc facite in mei commemorationem, Christum non instituisse Apostolos Sacerdotes, aut non ordinasse, vt ipsi aliiq; sacerdotes, offerrent Corpus & sanguinem suum, anathema sit.* If any affirme, that by these words, do yee this in remembrance of me, Christ did not ordaine his Apostles Priests, or did not appoint, that they & other Priests, should offre his body, and bloude, be it a curse.

Then which, in the holy scripture, ther is nothing more frequent, that *facere*, to do, or make, is to be interpreted, for *to sacrifice*. *Facite vnum pro peccato*, make, or offre one for sinne. *Ego faciam bouem alterum*; I wil doe, or sacrifice another Oxe. *Fecit Holocaustum*, he made or offered ane holocauste. *Facietis & hircum pro peccato*, you shal make or offre a goate for sinne.

Leuit.c.15. 3.Reg.c.18. Leuit.9. Leuit.23.

VVherby is perspicuous, that not truely sacrificing as Christ did, his commandement in the words, *Hoc facite*, Doe yee this, is transgressed, whether it be applied to supper, or dinner, that is not a sacrifice: as also that such haue noe authoritie in scripture for their *lords table*, that disclaime ether the nature or name of a sacrifice, to be offered therupon.

So that by the Premisses, yf scripture be true, we haue our institution of Priests, we haue our sacrifice to be requisit for the begining of the new testament: we haue Christ and his Apostles to be Priests according *Melchisedech*, becausse they sayd masse, or sacrificed in bread and wyne. But al this must be ratified by our very aduersaries, or els our labor wilbe in vaine in the opinion of our Aduersaries. VVherfor for their good which I haue alwayes desired, I will indeuour to giue them ful satisfaction by such approbatiõ, as not only our Christian, but also Iewish aduersaries haue affoorded in this mater.

THE

The fift Chap.

¶ *How protestants doe confesse Christ to haue sayd the first Masse. Of their hate against Masse, and Priests. of the Protestants Masse. Other Traditions of Ievves concerning our Masse.*

LVTHER forman of the quest, as I a litle before shewed, saith: *Tutius esse omnia negare, quam missam sacrificium esse concedere*: it to be more safe to denye al, then to grawnt the Masse to be a sacrifice. *Missa itaque res mala est, & Deus odit eam*: For (saith he) the Masse is an euil thing, and God doth hate it. Luth de Captiu. bab. c. 1.

Yet els wher, he saith, *Christus hoc sacramentum instituit, primamq; Missam celebrabat*: Christ instituted this sacrament, & said the first Masse. And againe: *Missa enim pars est Euangelii, imo summa & compendium Euangelii.* But the Masse is part of the Ghospel, yea the contents and abridgment of the Ghospel. If almighty God did begin to vomit him out of his mouth, who was neither could, nor hoat: what hath he done to this iuggling *Luther*, neither could, nor hoat against his sacrifice, neither of, nor on, neither fast, nor louse, but lyke a dronken Saxon, now totring toward it, now stumbling from it? Luth li. de abrogand Missa in principio. Luth. in ser. de nouo test. Luth. in capt. bab cap. de Euchar. Apoc. 3.

2. His posteritie also is as variable. For saith the Confession of Augusta, (to which Protestants do binde them selues by solemne oath, as to the fower Euangelistes): *Falsò accusantur Ecclesiæ nostræ, quod missam aboleant. Retinetur enim missa apud nos, & summâ reuerentiâ celebratur. Seruantur & vsitatæ cæremoniæ ferè omnes, præterquam quod latinis cantionibus admiscentur alicubi Germanicæ*: Our Churches are falsely accused, that they abolish the Masse. For the Masse is retained among vs, and is in greatest estimation. And the ordinarie ceremonies are obserued almost al, excepting that in some places, the German songs are medled with the latin. Confes. Aug. artic. 10.

And

Bucer in. resp ad Robert. Episc. Abrincensem.

And *Bucer* subscribeth: *Existit in sacra cœna summum sacrificium, non modo laudum, sed ipsius Christi.* Ther is in the sacred supper contayned a higheſt sacrifice, not only of prayse, but of Christ him selfe.

Lira in cap. 14 Gen.

3. As for the *Caluinists*, they particularly and *Zuinglians* are more vehement against this sacrifice, then the reprobate Iewes. For although *Lira* reporteth the hatred of many Iewes to haue bene so excessiue against the future sacrifice according Melchisedeches ordre, that they attempted to corrupt euery mention therof in the holy scripture: yet of many of them beholding in dede how it had not only succeeded, but also extinguished al other sacrifice, diuers recanted; and amõg the rest *Rabbi Samuel* as himselfe professeth. And no meruayle; it being an ancient tradition among them, that *tempore Messiæ omnia sacrificia cessabunt, sed sacrificium panis & vini nunquam cessabit*; Al sacrifices should expire in the tyme of Messias, but the sacrifice of bread and wyne should last for euer.

Bab. Samuel. in libello de aduentu Messiæ,

Rab. Phinhas, seu Phinees in cap. 28. nu. Pet. Galat. l. 10. c. 5. 6. 7.

To which consenteth *Rabbi Ionathas*, saying: *videat qui habet oculos, quod ille est Messias, de quo loquitur totus psalmus. Cum ergo ait: & erit placenta frumenti in terra, in capite montium, vult dicere, quod placenta panis fiet sacrificium in Capitibus sacerdotum qui sunt in Ecclesia.* Let him behould that hath eyes, that it is Messias, of whom al this psalme speaketh. VVhen therfor it sayth: And ther shalbe a wafre of wheat in the earth, on the head of montaynes, the sense is, that a cake of bread shalbe made a sacrifice, ouer the heads of priests, which are in the Church.

Rab. Ionathas in sua versione Chaldaica in psal. 71.

But this wil not reclayme the *Caluinistes*, being spoken euen by a Iew, and that 20 yeares befor the birth of Christ.

THE

THE SIXT CHAP.

Of ancient traditions of Israelites howw by the priesthod of Christ the verie nature of bread should be changed: as also vvhat forme and bignes of bread should be vsed in the Masse.

HAVING now entred in the former Chap. to treat of this tradition: in this mater yow may please to know further, that it was their assured persuasion (which also we befor haue deliuered and are to deliuer treating of the name of Masse) as witneseth *Rabbj Kimhj*, that the Messias in the institution of his sacrifice, would change the very nature of bread into his B. bodie. *Magistrj nostri fœlicis memoriæ exponunt quod erit transmutatio naturæ, in tritico in futùrum, quando venerit Redemptor Our Masters of happie memorie, do expound thes vvords of the* 71. *Psalme*, Iehi pissat bar baarets) *that ther vvilbe a change of nature in the* vvheat *in future time* vvhen *the Redemptor* vvil *come.* Galatin. l. 10. c. 6.

2. And this deduction of theirs they founded Cabalistically, on the prophet *Dauids* changing of the leter M. into P. and so calling it *Pissat*, which in Deuteronomie, was called *Missat*. VVherby, say they, is insinuated, *Sinui Tebaa*, a change of nature.

Another Rabbi, Aben-ezra, deducted, that this Sacrifice should bc contained, *in placentula rotunda, instar plenitudinis volæ, vel palmæ manus.* In a round wafre, about the bignes of the palme of the hand. But more of these traditions of the ancient Israelits in treating of the name of Masse. Aben-ezra comment. in psal. 71. Idem habet Thargũ Ionathæ filij vziel, & Rabbi Selomi in biblijs Antuerpien. Gisnerus in compendio doctrinæ cælestis.

3. It is not therfor meruaile, that *Gisnerus* should say: *Quod autem panem rotundâ formâ vsurpamus, nonne è Papisticis superstitionibus reliquum est? Minimè; quandoquidem Epiphanius antiquissimus scriptor (in Anchorat. ante medium) suo tempore illas rotulas*

tulas vsitatas fuisse commemorat. That we do vse the bread, in a round forme, is it not a relique of Papistical superstition? nothing lesse, seing that Epiphanius a most ancient writer, doth make mention of such round cakes.

Idem habet Bilson in his true differēce part. 4. p. 566.

According to which, *Cartwright* himselfe that Arch-puritan sayth: *A rovvnd vvafre Cake, brought in by Pope Alexandre:* VVho by Confession of *Osiander*, liued in the second age or centurie, after Christ. O glorious, and inexpugnable veritie, reshining owt of the mowthes of thes Ministers of iniquitie, & darkness, of whom while some do rayse mistes of falsehod, to cōceale the antiquitie therof, it neuer the lesse like transparent beames, of the cleer-shining sūne through dissеuered clowdes, doth penetrat, and present it selfe to the view of al not wittingly and willingly blind.

Cartvvright in vvhitgifts defence. pag. 593.

Osiand. cent. 2. pag. 10

4. Yet the stiff necked Iewes, notwithstanding the distinct accomplishment of al these predictions in our sacrifice of the Masse, scarce can they more relent or incline to affect, and approue our said sacrifice, then our Caluinian or Zuinglian Reformers, nor such our Reformers more then they. Of which their stiff necked incredulitie, a brother of their owne, in the Lord, saith: *Zuinglianos non posse credere, Christum esse in cœna præsentem vero suo Corpore, licet omnia in mundo Concilia, omnes Angeli & diui, id iubeant credere.* The Zuinglians not to be able to beleeue Christ to be present in the supper, in his true bodie, although all the Concils of the world, al Angels, all Saints, do commaund to beleeue it. A very bad propriety, but since ther is no remedie in our power, let vs proceede to the next.

Schlusselb. lib. 2. art. 16. citat. Bullinger. de cade. 5. de cœna fol. 370.

THE

THE SEVENTH CHAP.

¶ *Of the reputation of Prieſtes, aboue al other degrees, among good Chriſtians.*

SAINT Ignatius ſaith, that *nihil eſt in Eccleſia honorabilius* ther is nothing in al the Church more honorable then Prieſts. S. Ambros. *Ipſorum ſublimitatem nullis comparationibus poſſe æquari*, their height by no compariſons to be parangoned, or matchable. S. Clement Diſciple of S. Peter: *tãto grauioribus ſupplicijs digni ſunt, qui contra Sacerdotes inſurgunt, quam qui contra reges, quantò Sacerdotium regno præſtat, & anima Corpori.* They are by ſo much more punishable, who riſe vp againſts Prieſts, then againſt kinges, by how much prieſthod is better then a kingdome, and the ſoule then the bodie.

S.Igna.ep.ad Smirn.

S. Amb. l. de dignit.ſacerd. c. 2.

S.Clem. l. 2. Conſtit.a.c. 29. vſq; ad 34.

2. S. Hierome giueth this to be the reaſon of al this reſpect, *Quod Chriſti Corpus ſuo ore conficiunt*, becauſe they make the bodie of Chriſt by their mowthe. S. *Chriſoſtome, & S. Greg.* Pope, do referr it to this, which ſay they is not allowed to Angels, *that vvhat ſoeuer they bynde, and louſe in earth, is no leſſe bound and louſed in heauen.* S. *Paul* giueth a third reaſon, that Prieſts in Baptiſme, coronation, and abſolution of kings, and Emperours bleſſing them, muſt be greater, becauſe *VVithout cõtradiction the inferior is bleſſed by the ſuperior.* And els wher ſaith he, *God hath placed in the Church, firſt Apoſtles, then prophets, then Paſtors, and Doctors*, not ſpecifying any ſecular dignities, becauſe they haue noe ranke in Eccleſiaſtical gouernement, but only in ſecular.

S.Hier.ep ad Heliodorum. S.Chryſ.l.3.& 6.de ſacerdo. Nazian. orat. 17.ad ciues timore perculſos.S.Greg.l. 4.ep.32.Matt. c.16.cap. 18.

Hebr.7.

1.Cor.12. Epheſ.4.

3. This Prieſtly prerogatiue, *Thomas Cartvvright* would haue wreſted to a puritan vſurpation, wherin al cauſes being brought within the compaſſe of the prouincial Aſſemblie of *Puritans*; at leinth, ſaith he: *The king muſt ſubmit his ſceptre vnto the ſcepter of Chriſt, and lyke the duſt of the Churches feete.*

Cartvvright. l. 1. pag. 180.

But now I leaue their miſapplication of theſe preeminences (which

ces (which weare neuer intended toward them) to what I haue els wher deliuered of puritan machinations.

4. Nether weare Emperours offended at these highe claymes, but rather of themselues did humblie subordinat their natural, temporal, and secular power, to the supernatural, spiritual, and Ecclesiastical iurisdiction of the Church, & clergie. The great *Constantin* affirmed, *that he had no authoritie to Iudge the clergie, but rather vvas bound to be subiect to their disposition*. yea *Aurelian*, a pagan Emperour, would not decide a cõtrouersie, belonging to the Church, betwixt the Catholicks, and *Paul Samosaten*; but resigned it ouer to the bishop of Rome, and priests of Italie. *Theodosius Iunior* sent his legat *Candidian* to the *Ephesin Concil*: but (saith he) *in nullo quidem quæ facienda sunt de pijs dogmatibus, quæstiones communicare: illicitum namq; est eum qui non sit ex ordine sanctissimorum Episcoporum, ecclesiasticis immiscerí tractatibus*: but in no manet to intermedle questions coucerning godly opinions: For it is most vniust, him to be imployed in Ecclesiastical Consultations, who is not of the ordre of most holy Bishops. The Emperour *Martian* affirmed, it *to be iniuriouse, reuoluere & disputare, to trauerse, or debate decisions of a Concil. Valentinian* the Elder, being only requested to permitt a Concil to be grathered, did awnswer, that it belonged not to him, *qui esset in sorte plebis*, who was in the ranke of laye men, to limit them a place, but that they should make choise among them selues.

Ruffin. l 1. hist. c. 2.

Euseb. l. 7. c. 26.

Theodos. Iun in ep. ad synodum Ephes.

L. Nemo. C. de summa Trinitate & fide Cath.

Sozomen. l. 6. hist. c. 7.

The Emperour *Basilius*, affirmed, that laye men should not so much as propownd (to witt contentiously) questions of Ecclesiastical points in presence of secular princes; they belonging to the power of the clergie, and is not *nostrum, qui pasci debemus, qui sanctificari, qui ligari, vel a ligamine solui egemus*, our duetie, who haue neede to be fed, to be sanctified, to be bownd, or released from bondes.

Basil. Imp. præsens in S. Synodo.

5. Nether toward Emperours slack, or forgetful of theyr dutie, in this kinde, did the *Fathers* omit fraternal admonition. The great *Athanasius*, admiring the presumptiõ of *Constantius* the first Arian Emperour, who also first claymed to haue some suffra-

Athanas in Epist ad solitariam vitam agentes.

some suffrage in Concil; exclaymed; *Quando à condito æuo auditum est, quod iudicium Ecclesiæ authoritatem suam ab Imperatore accepit?* when was it euer heard from the Creation of the wolrd, that the iudgement of the Church receaued authoritie from the Emperour?

VVherof in the discourse following, he saith; neuer any such mater to haue bene propownded to the Prince, nor the Prince to haue bene curiouse in that behalfe.

And in the same Epistle in the name of *Hosius*, who was the Popes legat, as if from him the admonition showld be more forcible, he saith: *ne te misceas, Imperator, rebus Ecclesiasticis, neque nobis in hoc genere præcipe, sed potius ea à nobis disce. Tibi Deus imperium commisit, nobis quæ sunt Ecclesiæ, concredidit.* Do not ô Emperour, intermedle in Eccleſiastical affayres, nor in this kinde command vs, but rather learne of vs. To the God hath giuen the Empire, to vs he hath giuen the charge of the Church. Hosius ad Athan. ibid.

And S. *Ambrose* to the Emperour *Valentinian*, not the Elder, of whom befor, but the yonger, inclining to Arianisme, saith; *Si vel scripturarum seriem diuinarum, vel vetera tempora retractemus &c.* If we reuolue the course of Diuine scriptures, or looke back in to ancient times, who can denie, but in the point of fayth, I say in the point of faith, Bishops to be wont to iudge Emperours, I say their faith, & not Emperours to iudg Bishops, I meane their beleefe. Ambr. ep 32. ad Imp. Valentin.

And this his doing, he telleth to degenerat from the pietie of his father, which was altogether contrarie, and that he trusted it would displease him selfe in riper yeares.

And *Gelase* to the Emperor *Anastase* wrote, as a thing beyond al controuersie: *Subdi te debere cognoscis religionis ordine, potius quam præesse: Nosti igitur, ex illorum te pendere iudicio, non illos ad tuam redigi posse voluntatem.* Thow knoweſt, that in respect of religion, thow showldest be subiect rather then command: For thow vnderstandest, that thow dependest on their iudgement, and that they may not be compelled to thy will. Gelas. in ep. ad Anastas.

vide Gratian. d. 96 can. si Imperator. Conc. Trid. sess. vlt. c. 20. Conc. Colon. parte. 9. c. 20. Conc. Laterã sess. 9.

6. Thus we behowld, that religiouse Emperours would not incroach vpon Eccleſiastical iuriſdiction, and immunities, not giuen by man, but *ordinatione diuina, & decretis Eccleſiaſticus*, by diuine inſtitution, and Eccleſiaſtical decrees, as the Concil of Trent ſpeaketh; or *Iure pariter diuino & humano*, by God and mans law, as the Concil of Colon, and Lateran affirme: although ſuch law of God had not otherwiſe bene extant, then in the natural light of euery vnderſtanding.

Bellar. in reſ. ad venetos, alit. ſentit de hac materia, vt& tom. 1 de clericis l. 1. c. 28. p. 1488. & ſeq.

For by natural diſcretion, euery one is informed, that all perſons, and other things, once deuoted, and conſecrated to God, are priuiledged and exempted from ſecular power.

Gen. 47. Ariſt. l. 2 œconom. Cæſar l 6. de bello gallico. Plutarch. in vita Camilli. 2. Paralip. 26. 3. Reg. c. 12. 13. 14.

By which natural light, the *Ægiptian Prieſts* in Aegipt, the *Miſtæ* among the Græcians, and ſo of the reſt among other nations, as *Cæſar* and *Plutarch* relate, had their exceptions, and prerogatiues. And the heauie puniſhmẽt of God, in inflicting a leaprie on king *Ozias* for offering incenſe, ſuch being the office of a Prieſt, and extinguiſhing *Ieroboam*, and al his poſteritie for ordayning diſtinct prieſts from ſuch as God had allowed: doth it not giue ful aſſurance, that kings haue nothing to doe with prieſtly functions, nor haue any authoritie to diſpoſe, or depoſe, in their maters?

Sulpit. in v. S. Mart.

7. The Emperour *Maximus*, had that reuerence vpon ſuch perſwaſion to *S. Martin* being with him at the table, that whẽ his cup bearer firſt preſented to him the Cupp, he directed him to the Biſhop, who accepting it, and drinking therof, deliuered it next to his Chapelin, both Emperour, and he, thinking it religious, that the Church ſhould goe befor.

Theodoret. l. 5. hiſt. c. 17.

S. Ambroſe was of the like reſolution, when he allowed not the Emperour *Theodoſe*, to ſit in the quyer, or propre place of Prieſts. And *S. Francis*, for the humble regarde that he had of Prieſts, would neuer preſume to aſcend vnto that ordre.

S. Bonauentura in vita. S. Franciſci.

8. But by al theſe dignities, is it not intended that therfor in al ſubiection and humilitie, they ſhould [illegible] be ſubiect to Princes in temporalities, ſuch as the neceſſitie of the common wealth, or the Canon law requireth them to contribute; they being by Gods word commanded, *to be ſubiect to Princes*, and

powers

powers, to obey at a woord, to be readie to euerie good worke: that doing well they make the ignorance of vnwise men to be dumme: as free, and not as hauing the freedome, for a cloake of malice, but as the seruants of God. Ad Tit.c.3. 1. Pet. 2.

9. It is true that by Gods ordonance, Ecclesiastical men haue great authoritie, their estate is supereminent, to honour them is to honour Christ, to dispise them, is to despise Christ; &c. But *debēt magnopere prouidere, vt cunctum populum cui præsidēt, conuersatione & sermone præcedant*, they ought most carefully to prouide, that al they whome they excel, likewise in cōuersatiō & teaching they surpasse. *Cum enim augentur dona, rationes etiam crescunt donorum*, for when the benefits are multiplied, ther also the accompt is more strict. S.Hier. in Com. ad Tit. c. 2. S Greg. ho. 9.

It is not a pharisaical *loue of first chayers in the Synagogs, and salutations in the market, and to be called of men Rabbi*, that ecclesiastical persons by their immunities, are to expect: but as S. *Peter* said, a litle befor, *as free, and not as hauing the freedome for a cloake of malice, but as the seruants of God*: to wit, therby to haue vacāt opportunity, to attend their owne spiritual charge, and the good of Gods Church without secular impediment, or molestation, that each one of them *being a soldiour to God, he intangle not himselfe with secular imployments.* Mat.23. 1.Pet.2. 2. Timot. 2.

If they be *the salte of the earth* and *the light of the world*, there wilbe none found so irreligious, but will honour them, if not according their desert, yet aboue their desire: if otherwise; they, as our Sauiour saith *are fit for nothing els then to be throwen foorth, and trampled vnder foote.* Mat.5.Marc.9 Ibid.

10. Yet it is not the parte of any Christians, to defame the worst of them, if they be priuie to their abuses. For *Constantin* the great, hath giuen to al posteritie, a warning and instruction worthie of him selfe, and of any religious mynde to be accepted and imitated: *Si suis oculis Episcopum alienæ vxori stuprum inferre forte videret, facinus illud nefandum suo palludamento se obtecturum*: that if he did by chance behould a prelate to force another mans wife, he would couer that fact, not to be spoken of, with his robe, that others might not perceaue it. Theodoret.l. 1.c.2.& 11. Eccl. hist.

According

According to which Godly rule, and document, said S. Chrisostome: *Patrem qui habet, etsi mille patiatur incommoda, omnia patris reuerentia conteget: noli enim inquit, gloriari in ignominia Patris tui: neque enim tibi tam gloria quam probrum est, & si sensum amiserit, veniam habe. longè hæc magis in patre spirituali dicenda sunt.* He that hath a father, although he suffre a thousand abuses, yet he concealeth all, for his fathers reuerence: for he saith to himself, do not reioyce in the ignominie of thy parent, which to the is rather a reproach then praise; but if he want grace, forgiue him. By much more should this be said of the spiritual father.

S. Chrisostom. 2. in ep. 2. ad Tim. c. 1.

Gen. 9. v. 22. & deinceps.

11. As *Sem*, and *Iapheth*, sonnes to Noe, (behoulding their father in dronkenes to haue discouered his priuie partes) couering them selues, and going backward, not to behould what they might see, and so drawing downe their fathers garments, did purchase a blessing: and as cursed *Cham*, did the contrary, and in reuealing his fathers turpitud, purchased a heauy malediction: so wil it also diuersly happen, to them that for reuerence sake, do conceale and suppresse the knowen iniquitie of the clergie, to haue therby Gods blessing; and to them that detract, and calumniat them, to haue his curse, and condemnation.

To which they lye subiect most especialy, that vntruely defame Ecclesiastical persons, who also in this very world, are often strangely confounded.

vita S. Brigidę apud Surium. 1. Febr.

S. *Bride* in Irland, vnderstanding the Bishop *Broon*, to be accused of leachery, and to haue begotten a childe, the childs mother, by subornation of others accusing him therof: she miraculously *made the newe borne childe, to disclose his father*, and therby she acquited the innocent Bishop.

Surius 25. Maij. in v. S. Adebnij.

The same in England, was fulfilled in defence of *Sergius* Bishop, by S. *Adelme*: and in Egipt, in iustification of the Abot *Daniel* called *Sophronius*.

Moscus in prato. c 114. Psal. 104.

To conclude, I say with the prophet: *tuch not my anoynted.* for God wil haue their iudgement reserued to himself. A thing without dowbt, tending to their greater smart, if they misdemeane

demeane them selues, it being a terrible thing, to fal vnder the hands of God omnipotent.

The eight Chap.

Of Priestly or Clerical distinction in Capp, Crovvne, attyre: and of Puritan Phrenesies concerning the same.

I SHOVLD haue had some altercation with *Puritans* about the square Capp, had it not bene, that in their late conference, befor the Kings Maiestie, they al haue (beyond all expectation) approued it. So that now abruptly, I may declare how by the four corners therof, the priest is admonished to aduance the saluation of the fower quarters of the world. A more ancient testimonye therof, then it of the rubrick, specifying it by the latin word *Biretum*, I cowld not finde.

The summe of the Conference. p. 77.

The application therof in al contryes of the worlde, to only Ecclesiastical persons, is an assurance both of the antiquitie, and the lawfulnes therof. And both the vniuersities awnswering the puritans, say: *VVhat is ther in a capp, or in a surplice, that should offende any man of iudgement?*

The anſvver to the petition, pag. 11.

This maner of approuing the points of any controuersie, by one of them selues against his brethren, *S. Gregorie Nazianzen* commendeth most of al others; *Si proprijs vocibus constringantur aduersarij*, iyf the aduersaries be confownded by theyr owne speaches.

Nazian. orat. in laudem Basilij.

2. The other attyre, in the primatiue Church vsualy worne by priests, hath a great antiquitie in these wordes of *Eusebius*, in the panegrical, or commendatorie oration, in the presence of *Paulin* Bishop of Tyre: *Amici Dei, & sacerdotes, qui sacra talari tunica, cœlestis gloriæ corona, ac diuino chrismate, denique Sacerdotali sancti spiritus stola decorati estis & c.* The frendes of God, and priests, who are adorned with the holy garment to the heele, with the crowne of heauenly glorie, & diuine vnction, & lastly with the priestly stole of the holyghost.

Euseb. l. 10. c. 4.

Then which words, what greater condemnation of puritanical reformations, cowld theyr very enemyes desire?

Gen. 35. vide Perer. in c. vlt Genes. If Iacob in the owld law, only by the light of nature, being about to sacrifice (yet not otherwise being priest, then as the heade of the familie, wherby also Iob sacrificed for his

Iob. c. 1. children; which after was abolished toward al other sacrifice then of the paschal lambe, at the first ordayning of the *Tribe of Leui* to be only priest) commanded his seruants, *to be vvashed, & to change their garments, that they might ascend vp to* Betel, *and ther to make an altar*: If also God in expresse maner did command, that they that should serue him peculiarly, should be clothed

Exod. 40. v. 13 *sanctis vestibus*, in holy garments: what respect is ther to be had toward repiners and murmurers against Ecclesiastical attire? *Clamat vestis Clericalis animæ honestatem*; the clergie attire,

S. Bernard in serm. quodã. saith S. *Bernard*, professeth the honestie of the minde.

3. And therfor not impertinently, did the Lorde of London, taxe the *Puritans* in thes words: He desired to know the

» ende they aymed at alleadging a place out of M. *Cart vvright*,

» affirming that vve ought rather to conforme our selues, to the

Conference befor the K. Maiesty. p. 27. fashiõ of the Turks, thẽ to the papists. which position he doubted they approued, because contrary to the ordres of the vni-

» uersities, they appeared befor his Maiestie in Turky gounes,

» not in their scholastical habits, sorting to their degrees.

At least, the Ecclesiastical vestiments to the heele haue sufficient approbation, in the former words of *Eusеb*; as also by the imitation of him whom S. Iohn did behould in the A-

Apoc. 1. pocalips, *vestitum podere*, cloathed to the heele; lastly in the prescription of the rubrick, to come to the altar, *in podere, seu veste talari*, in a long coate reaching downe to the heele, or

Rubrica in Missali. neere the ground, as wel for decencie, as to betoken perseuerance in doing wel, and longanimitie of patience.

THE NINTH CHAP.

¶ *VVhy haue Priests their Crownes shaued?*

THE Crowne of heauenly glorie by *Euseb* mentioned, doth condemne their prophane follie, that scoffe at shauen Crownes as at a subiect of al derision. Gods holy woord, euen in the new testament, doth declare not only of *Aquila* compagnion to S. *Paul*, but of S. *Paul* himselfe, that they with others had *shauen their heads*. Act. c. 18. v. 18. c. 21. v. 24. 25.

And that it was ane Apostolical tradition for Ecclesiastical persons so to doe, for distinctions sake from laye persons, S. *Isidorus*, *Rabanus*, *Maurus*, *Ceolfridus* Abbot (writing to the King of Pictes) haue testified aboue nyne hondred yeares past. vide Francisc. Turrian. l. 5. c. 19 pro Pōt. epist.

Also the *Magdeburgians* acknowledge, that at least Pope *Anicet*, who liued, and ruled in the yeare of Christ 156. and might haue bene familiar with S. *Policarp* disciple to the Apostles, had thus written to the Bishops of France: *Prohibete per vniuersas regionum vestrarum Ecclesias, vt Clerici iuxta Apostolum, comā non nutriant, sed desuper caput in modū sphæræ radāt: quia sicut discreti debēt esse in cōuersatione, ita & in tōsura, & ōni habitu discreti debēt apparere.* Forbid in all the Churches of your prouinces, that the clergie according the Apostle, do not nourish their heare, but more ouer that they shaue their heades in maner of a circle because as they ought to be differēt in conuersation, so also ought they in shauing, & in al their apparel, to be distinguished. Aniectus. ep. ad Episcopos Galliæ.

VVhat followeth in the Epistle, doth manifest that the Clergie of France, had rather requested this to be generaly imposed by the Popes authoritie, then that the Pope *Anicet* had at that time inuented it; he saying: *Hæc vobis, vt petistis, custodienda misimus*: VVe send you these things to be obserued, according as you requested. Vbi supra.

By which record, a venerable antiquitie in this point, and a conuenient cause to haue it so, is alleaged. S. Athanas. li. de virginitate

The antiquity is auerred by diuers other Fathers affirming that it is ane Apostolical tradition.

S. Epipha. her. 80. S. Aug. l. de operibus Monachorum, c. vlt. S. Isidor. l. 2. de off. c. 4. Nicena syno. 2. c. 14.

2. A second reason, to bare or shaue Priests crounes, is that it be a testimonie, that the Bishop had imposed his hands, and sacred oyle, in that place. This is insinuated in the second *Cõcil of Nice.*

Matt. 27.

A third, to beare in minde that Christ was crucified in the place *Caluarie*, or naked sculls, and so to haue his passion stil in minde by such resemblance.

4. Reg. 2. 1. Cor. 3.

A fourth, to contemne the derision of the world, represented in the children of perdition, saying to the prophet Helisæus: *mount vp balde pate, mount vp balde pate.* For so, they suffered them selues to be made fooles, (as the Apostle saith) *that they might be vvise men*: it being a marke of a foole, to haue his head shauen.

Vide. Baron. tom 1. de tonsura Cleric. S. Isid. l. 2. de offic. c. 4.

A fift by S. *Isidore*, to testifie a disdaine of superfluities such as heare is esteemed.

S. Dionys. de Hier. Eccl. c 6. Beda. l. 5. hist. c. 22.

A sixt of S. *Dionyse*, to professe his hart as his head to be naked, playne, and sincere, and open tovvard godlienesse.

A seuenth, of *Beda*, to acknowledge that Christ had taken to him selfe the crowne of thornes, leauing to vs one of no paine.

Conc. Agath. can. 11. Con. Tolet 3. can. 12. S. Hier. ep. ad Sabinianum.

An eight of the *Concils of Agath*, and *Toled*, together with S. Hierome, to intimate a ful conuersion into a new life tending to the Crowne that is laid vp of Iustice for al them that fight a good fight, finish their course, keepe their faith; which is sufficient of this matet as well for iustification as explication.

2. Tim. 4.

In Membrana Hispa. in Beda, Camdeno, &c.

3. I read in some ancient records of our nation, that diuers of our Northren Monks, did vse a distinct forme of shauing, only of the former part of their heads, or in manner of a crosse: wherby of some they had praise as not blushing at that principal signe of Christians figured on their heads: of others (among whom was *venerable Bede*, whom ouer vehement zeale transported, to taxe them therfore of schisme) dispraise, as af-

fe-

fecting singularitie. Now generaly the rownd crowne is retayned.

4 Against these shorne crownes, *Luther* loathsomly grũted saying; *Egone idola illa rasa, & oleata, vllo dignos censeam honore?* should I esteeme those pilld, and oynted or be smeared idols, worthie of any honor? In like maner, with *Cæsarius*, did the diuel tearme them, when to the death of *Earle Cunon*, (who had amended and recompensed his former bad life by three yeares being in religion) fiften thousand Diuels concurring to attempt if they might purchase their long follower, weare not able, said Sathan, to approach him, for the garde of shauen crownes, by whome he was inuironed.

Luth. in l. de abroganda Missa.

Cæsarius. vide Platum l. 1. c. 31.

5. One *Hortensius Landus*, to condemne this note of distinction, betwixt the Clergie (whose etymologie, or signification, cometh from the greeke word, Cleros, which signifieth a lott, or portion, because saith S. *Hierome*, they are the peculiar portion of God) and the laietie, durst misaplie the scriptures against it, wherein is said; *you shal not poule your heare rownd they shal not shaue their head, nor beard*: wheras the first place (as *Hesichius* wel perceaued) was only against them, that cut their heare for pride in compasse, as a greater ornament, and the secõd, that the *Leuits* should not represent the Ethnical Priests, whose custome it was to shaue al their heads.

S. Hier. in ep. ad Nepotian.

Leuit. 19. Leuit. 21. Isich. in c. 9. Hieremias

6. VVhich danger hath now noe place; and the clerical crowne (*vvhich religiouse only do retayne, according the ovld maner, as it vvas first common, among all*) hath no resemblance to such maner of shauing.

As long as ther weare Ethnical priests conuersant with Christians, then shauing was omitted, and only powling vsed. According which sayth *S. Clement of Alexandria*, *pili tondendi sunt, non nouaculâ, sed tonsorum forficibus*; the heare is to be cutt, not with a razoure, but with the barbours scissors. Others abownding in that hense *Bellarmine* citeth, reiecting any regarde therof, at least for these tymes.

vide Bellar. Toto. 1. l. 2 de Monachis. c. 4. pag. 1686.

Clem. Alex. l. 3. pedagogi c. 11.

7. To conclude, to this article of Clerical attyre, and shauen Crownes, belong not impertinently the wordes of Ter-

Bell. loc. cit. Tertul. l. de velandis virginibus.

Tertulian: ô *sacrilega manus quæ dicatum deo habitum detrahere potuerunt! quid peius aliquis persecutor fecisset?* ô sacrilegious hãds, that cowld put away the habite dedicated to god! what cowld any persecutor do worse? If you wil put tongs, in place of hands, the same words may be pithilie applyed against Puritans: ô *sacrilegious tongs, that covvld put a vvay the attyre, or note of distinction, consecrated to God! vvhat covvld any persecutor do vvorse?*

8. That ther be noe excesse in the Ecclesiastical garments, noe vanitie, or affected fashion: these words of the *Prophet* do admonish: *visitabo super omnes, qui induti sunt veste peregrina*; I wil visit ouer all them that are attired with a strange garment. By strangenes, noe doubt, vnderstanding, if it be ether in stuffe, or in color, or in guise vnbeseeming. Soph. 1.8.

The tenth Chap.

Of the internal puritie or innocencie of priests, to be thought vvorthy to sacrifice and of such vvhose sacrifice should not be attended or heard.

OF the sacrifices of the owld law, being in dede but shaddowes, and figures of this sacrifice, of the preparations wherof we treate, God almightie said: *Facinorosus qui sacrificat mihi vitulum quasi qui canem occidit*: a mischeauous man that sacrificeth to me a calfe, as if he had killed a dogg. Isa. 66. *Omnis qui accesserit ad ea, quæ consecrata sunt, in quo est immunditia, peribit coram domino*: Euery one that approacheth to those things that are consecrated, in whom ther is vncleanes, shal perish befor God. Leuit. 22. *Sacerdotes qui accedunt ad dominum, sanctificentur, ne percutiam eos*: The Priests that anecre to God, let them be sanctified, least that I strike them. & c. Exod. 19.

2. Al which and much more S. *Augustin* produceth, that none in Sinne would celebrat this sacrifice, nor administrat any other sacrament, vntil he had restored him selfe to S. Aug. l. 4. de Trin. c. 14.

the fauor of God or state of grace: not that the sacrifice is worse from an impiouse man, then from an other, but that *he vvho doth eate it, and drinke it vnvvorthely*, (that is to say in deadly sinne, for other essential impediment there is none) *Doth eate and drinke iudgement to him selfe, not discerning the bodie of our Lord. Mali bona administrando, se tantummodo ledunt*; Wicked men hurt only them selues by administring good things. *Omnia sacramenta cum obsint indigne tractantibus, prosunt tamen per eos digne suscipientibus.* Al sacraments being hurtful to the vnworthie dispensers of them, yet they proffit them who worthely receaue them at their hands. *Sacra illa oblatio, sive illam Petrus, sive illum Paulus, sive cuiusuis meriti sacerdos offerat, eadem est quam Christus ipse dedit discipulis.* That holy oblation, whether it be offered by Peter, by Paul, or by any Priest of other merit what soeuer, it is the same that Christ himselfe gaue his disciples.

1. Cor. 11.

Nicol. 1. ad Consult. Bulgarorum. tit. 11, c. 5.

s. Aug. l. 2. cont. Parm. c. 10,

s. Chrys. 2. ad Tim. 2. hom. 2.

3. But it is a sinne in the meane tyme of sacrilege, If any offre it owt of the state of grace. I grawnt it to be only a concell, & not a precept for him that is guiltie of a deadly sinne instantly to make his confession befor he administet this sacrament to others; considering he may stirr vp in himselfe Contrition, by vsing moral diligence therto. But befor he celebrat it is an expresse precept if he may haue conuenient commoditie.

Suares. tom. 3. in 3. p. q. 65, disp. 16. a. 4. sect. 3.

Idem. ibid. p. 1244.

Now if his sinne who would celebrat be heynouse, & publick (as if he be by expresse denuntiation excommunicated, or knowen publickly to haue striken vniustly an ecclesiastical man in holy ordres and due attire) then is it an offense euen to be present at his oblation, vnles great necessitie & want of others do excuse.

4. Diuers Diuines do add a third crime, for which none should be present at his celebration that would be so impiouse as to sacrifice therin: namely if he be a publick concubinarie or if he doth continualy keepe a strumpet in forme and maner of his wyfe: of vvhich manifould Canons are extant to that effect, and many principal Diuines confirming the same presence to be vnlawful.

Suares. loc. cit. p. 234. col. 2.

Conc. Constan. & Basil. sess. 20.

Yet the *Concil* of *Constance* and *Basil* in tolerating as vncondem-

condemned to be auoyded al other excommunicated then the two former namely such as are personaly and publickly denonced excommunicated, or such as had done violence to one of the clergie: it is probable that others may in necessitie assist at the sacrifice of such sacrilegiouse concubinarie priests; although they cannot inuite or vrge them to celebrat befor amendment; they not being able to do it without a new offense to which noe Christian showld be accessorie according the obligation of charitie. Although in rigour of iustice, (it being in the priests power to doe that act worthelie; and only in his malice, that he doth it otherwise) any (especialy in necessitie as he may in temporal neede craue loane of an vsurer) may not only be present, but also require by such to haue his turne serued. A worthie historie doth *Petrus Cluniacensis* reporte, contayning great instruction and confirmation in this mater.

Petrus Cluniacensis Abbas. l. 2. c. 2 Bredenbac. l. 1. collat. sacr. c. 45.

» 5. A certaine priest in Germanie, celebrating euery day, after induring many lingring deshoneſt cogitations, at last consented to actual leacherie. yet did not he omitt his dayly sacrifice, vntil the mercie of God by a strange miracle inforced him to acknowledg his sacrilegious presumption.

» Therfor as at a time, he had attained to that parte of Masse » wherin he was to receaue the blessed bodie, & bloud of Christ » he found that both of thē had vtterly vanished out of sight. A- » stonished therat, he concluded the residue of his oblatiō, reti- » red himself awhile, & vpon smal contrition but wicked resolu- » tion, he began againe to celebrat. The same Miracle hapned » the second time. He much amazed (as reason required) recol- » lected him selfe, acknowledging that he had wel deserued this » confusion, yet not with sufficient repentance. As he was au- » dacious so he doubted not to attempt a third celebration. And » thirdly, the same insued, as in the begining.

» At which, his great audacitie relented: so that in deepe » sorrow for both his incontinencie, and temeritie, he penitent- » ly confessed his whole fault to the Bishop. VVho hauing in- » ioyned him a competent pennance, and he punctualy fulfil- » ling it according his Christiā dutie: at leinth after a long time,

he is

he in trembling, and reuerence, approached to offre the diuine misterie. The infinite bountie of our Sauiour Christ, did not only auow such his act, but when he came to the heauenly Communion, he restored to him, the three former hosts, that had long before disapeared: to the Priests no lesse consolation, then firmer correction.

6. A like example S. *Gregorie* of *Tours* recompteth, *hovv the sacred host auoided a Deacons touching, who had bene polluted vith fleashly voluptuousnes; by bearing away it selfe visibly in the ayer.* S. Greg. Tur. l.1.de gloria Martirũ.c.86.

A third, and more terrible, doth *Thomas a Cantiprato* recorde, *that of tvvo wicked, & carnal priests, presuming in their sinne to sacrifice euerie day, hovv the mouth, and nose of the one became putrified, that none could tolerate to looke on them, or much lesse to indure them; and that a fier from heauen, consumed the handes, and armes, to his cubits, of the other, during his being at the Altar.* Thom.a Cantipr.l.2.de propriet.Apum parte.6. c.40.

Petrus Damianus, and *Palladius*, being both of insuspitious antiquitie, do contestat for like disordre, *hovv a priest vvas hideously deformed vvith a cancre.* Petrus Dam. spec. exempl. d.1.ff.77. Pallad. in hist. Lausiaca.sect. 17.

7. But as I said, notwitstanding the offence of him that celebrateth in sinne, or any other his imperfection, yet the sacrifice is of the same perfection, as much from him, as from another.

To which purpose appertaineth the narration of the thrise godly *Thomas de* Kempis: That a deuout honest woman, viewing a seely ignorant Priest entring to celebrate, began to discourse in hir owne minde, how the sacrifice might be done by one euerie way so disabled and vnfit toward the holy and dredful mysterie. In the meane time, the Priest celebrated, and came to the eleuation, toward which the forsaid woman was deuoutly attentiue. The benignity of Christ IESVS was such as he appeared then in the host to hir: therby to testifie, that his perfection supplieth al defects of others: and that his presence dependeth not vpon the Priests sufficiencie, but vpon his owne blessed institution. Tho. Kempensis in vita Henrici Brune c.7.

The Eleventh Chap.

Of the bonde to celebrat fasting, and ovvt of disease, and danger of all irreuerence.

Luth.l.de abroganda Missa.

LVTHER of this mater, like himselfe, saith: *Si quis guttam aquæ vel imprudens glutiuerit, eo die indignus est communione.* ô *furorem furore furiosiorem!* If any one, yea vnwittingly, swallow a dropp of water, he is vnworthy that day of communion: ô furie, more furiouse then furie! *Peter Martyr* did not so grossely condemne to receaue the blessed Sacramēt fasting, but went abowt the bushe, that as they vsed the mater, saith he, *in respect of the time, and your emptie stomaches, it vveare more fittely called a breakefast, or dinner, then a supper.* As if he would say, if you will haue it be called a supper, eate your breakefast, and dinner befor, that it be not your first meale, but your last. In deede he did well gather, but not vpon his simple deduction, that it showld not be called a supper: for as S. *Ambrose* sayth, *Ostendit illis mysterium Eucharistiæ inter cænandum celebratum non cænam esse*: he sheweth them, the mysterie of the Eucharist being celebrated in supper time, yet not to be a supper.

Pet.Mar.in 1. Cor.11.pag. 293. 294.

S. Ambros. in 1.Cor.c. 11.

But this saith S. *Ambrose*, was S. *Pauls* persvvasion: we know it of our reformers to be contrarie, that it owght, and must be called, a supper.

1.Cor.11.

VVith S. *Paul*, let vs say, *it is not novvto eate our lords supper: for euery one taketh his ovvne supper befor to eate.* As if he intended, that they that had eaten befor, showld not be allowed to that supernall banquet.

2. And vpon assurāce, that it originaly was so determined from the Apostles, saith S. Augustin: *Ex hoc enim placuit spiritui sancto, vt in honorem tanti sacramenti, in os Christiani prius dominicum Corpus intraret, quam cæteri cibi: nam ideo per vniuersum orbem mos iste seruatur.* From hence it hath pleased the holyghost, that for honour to so great a sacramēt, the bodie of our

S.Aug.epist. 118. c. 6.

Lord

Lord showld enter first, befor all other meate into the mowth of a Christian: for therfor that custome is kept in the vniuersal worlde.

The Concils of *Carthage*, *Afric*, and *Mascon*, do command the same. *Euagrius* affirmeth it to be the receaued custome in *Grece*. Con. Car. 3. can. 29. Con. Affric. c. 8. Conc. Matisc. 2. can. 6. Euagrius. l. 4. hist. c. 35.

The Concils of *Tolet* & *Constance*, do excommunicat them that presume to doe otherwise. Conc. Tolet. 7. can. Cõstan. sess. 13.

S. *Chrysostome* being accused to haue giuen it to some not fasting, said: *si id feci, abÿciat me Christus à regno suo*, if I did that, let Christ reiect me from his kingdome. s. Chrysost. ep 3. ad Ciriacũ.

3. I reade in *Gregorie* of Tours, that one *Epachius* priest, on Christemas eaue being at Matens, resorted often to his howse to drinke, euen after midnight: wherby he was made incapable to receaue the blessed sacrament on Christemas day as hauing in the begining therof at midnight broken the faste. The cheefe of the towne being alied vnto him, not knowing of such his intemperance desired him to sing Masse. He, as he was presumptuouse, vndertooke to celebrate. But as he receaued the heauenly hoste, sudenly he began to ney lyke a horse, to tumble and wallow on the grownd, to fomeat the mouth, and to deliuer vp the blessed sacrament, which he was not able to swallow. And in this plight, he was by his kindred borne out of the Church, remaining subiect to the falling sicknes al his life, and consequently neuer after allowed to say Masse. Greg. Tur. l. 1. de gloria Mart. c. 87. Surius in vita S. Godefridi. l. 3. c. 12. " " " " " " " " " " "

4. For it is the doctrine, and practise of Gods Church, that al they that are in danger at any time to interrupt the sacrifice once begon, whether it be by vomiting, by giddines of brayne, or by falling sicknes, should abstaine from the heauenly mysterie vntil their health be intierly recouered: and in particular, that if they haue the falling sicknes, they should not celebrate vntil a whole yeare be expired after ful and absolut recouerie of their health. Conc. Brach. 2. can. 10. Conc. Tolet. 7. can. 2. c. nihil 7. q. 7. Cap. communiter. dist. 13. & 2. q 7.

In this point, I vse the greater breuitie, because the most euen of our Reformers vse in fasting to receaue their Lordes

supper: and consequently we that beleeue to receaue more then a bare *figure, a shaddow, and representation*, as they of their supper beleeue, may be allowed to receaue in maner as *Tertullian* aduised a Catholick woman married to an Infidel: *non sciat Maritus quid ante omnem cibum sumas*, let not thy husband know, what thou eateſt before al foode: such fasting being approued so ancient, necessarie, & reasonable, as that none but must, and ought to approue it, if his bellie be not his God, or hath he not sould his inheritance with prophan *Esau*, for a gutts greedines.

Tertul. l. 2. ad vxorem.

5. Notwithstanding in this mater it is to be noted, that a litle water in swilling the mouth (or in gargarizing) fallen into the throat, doth not hinder the communion of that day, nor any like quantitie of bloud of teeth, or gummes, nor any thing in maner of spetle.

Lastly, any in article of death natural, or violent, may be communicated, although he be not fasting: yea, as often as such article in the same disease, may seeme renewed, and to be diuers.

Suares. in 3. p. to. 3. disp. 68. sect. 4. & c.

But if ther be noe host consecrated, a prieſt for such necessitie can not, if not fasting, consecrate. For communion at such time is not commanded, when it can not be without omission of ordinarie reuerence to the sacrifice, fulfilled.

Yet if any Prieſt hauing consecrated vnder one forme, remember that he is not fasting, he is to proceede: otherwyse not, if he did remember it befor consecration, vnles scandal, and infamie may excuse.

The tvvelth Chap.

Hovv early, hovv often, and for vvhat stipend, may priests say Masse.

Rubrica missalis.

WIthovt necessitie, nether befor the dawning of the day, nether after middaye, or none, should any celebrate, vnles he hath especial priuilege. For soe doth

doth law, and custome hauing the obligation of law, determine. which is to be vnderstoode of the dawning of the longest day, about three of the clocke, & in others proportionably, as practise in Gods Church auoweth. Suares in 3.p. to.3. disp.80. sect.4.pag. 1200.

And that the masse be begon (moraly, not mathematicaly) at midday, it is the intẽtion of Gods Church, *in cõmãding the ordinarie tymes of celebrating to he obserued*; and by the reuocation of *Sixtus* V. by his Nuntio, that in the cowrt of Spaine, for any noble mens respect, the contrary should not be followed. Concil. Trid sess 22. Cap. de obseruandis in ritu huius sacrificij.

A necessitie I tearme in this point, if the solemnitie of the feast, the high Masse, or publick sermon, did hinder, or that a great part of the people, should be depriued of hearing masse on that day: then a priuat masse may be begon after one, or two of the clocke: as also if any by meanes of his iournie, was not able to ariue till one of the clock, he may begyn to celebrate. Suares Ibid. pag. 1203.

2. Concerning the other demande, it is certayne, that euery priest may dayly celebrate, to his owne great aduancement in spirit, and others sanctification, and is therto to be perswaded, that each of them may say with S. Andrew: *Quotidie immolo Deo agnum immaculatum*, I dayly sacrifice to God, the immaculat lambe. In vita eius per Abdiam.

So *Beda* resolueth, saying *Sacerdos non legitimè impeditus celebrare omittens, quantum in eo est, priuat S. Trinitatem laude & gloriâ; angelos lætitiâ; peccatores veniâ; iustos subsidio & gratiâ; in purgatorio existentes refrigerio, Ecclesiam spirituali beneficio, & se ipsum medicinâ & remedio.* The priest not lawfully hindred, omitting to celebrate, in as much as he may, depriueth the holy Trinitie of prayse, and glorie; the Angels of ioye; the sinners of pardon; the iust of healp, and grace; them in purgatorie, of refreshment; the Church of spiritual assistence; & himselfe of medicine, and remedie. vide Bedam.

3. Nether can he abstayne withowt deadly sinne, at such tyme as otherwise he can not communicate according the commandement of the Church, or heare masse on holy dayes: for in that respect, he is obliged by the common dutie of all Suares. in 3.p. to.3. disp 80. pag.1193. 1195.

faithful. Neither also, if scandal insue by his long abstayning, or his owne spiritual detriment, or greater libertie to fal into offence.

But why should he looke to what he is bound in this mater and not rather what is most conuenient? especially considering, that the primatiue laye Christians did daily communicat, and they among the Grecians that did deferre to the third sonday, weare excommunicated.

Microl.c.51.

S. Chrys. hom.3.ad Ephes.& 61. ad pop.

Dic, quæso, si quis rex præcepisset, atque dixisset: si quis hoc fecerit, meæ mensæ sit particeps: an non huius rei gratia, omnia feciſſetis? At qui in cælos nos vocauit deus, ad mensam magni, & admirandi Regis, & retrocedimus, & cessamus, & non festinamus, nec ad rem accurrimus, & quæ nobis supereſt salutis spes? Tel I pray yow, saith S. *Crysostome*, if any King had commanded, and had said, if any fulfil this, be he a gueſt at my table: would not you attempt al that you might, for that dignitie? But now; God hath called vs to heauen, to the table of the great and admirable King, yet we retire, we stager, we hasten not, we runne not to the mater, so what hope remaineth to vs of saluation?

S.Ambros.l. 4.de sacram. c.5.

Si quoties effunditur sanguis, in remiſsionem peccatorum funditur; debeo illum semper accipere, vt semper mihi peccata demittantur. Qui semper pecco, semper debeo habere medicinam. If as often, saith S. *Ambrose*, as bloud is powred, it be powred in remission of sinnes, I ought to receaue it alwaies, that my sinnes may be forgiuen alwaies. I that sinne alwaies, should alwaies vse the remedie against sinne.

But of this mater, a more conuenient time to treat, wilbe when, by Gods permission, we shal amply handle the frequent Communion. Neither by that which is said, is it intended, that for greater reuerence one may not omit, his daily sacrifice; for we know the contrarie, not only not to be vnlawful, but vpon certaine cases to be expedient; & the obligation by vs mentioned to be founded only vpon Concell, and not vpon commandement.

De consecr. d.2.c. sufficit.

To say diuers Masses, otherwise then vpon Christemas day, or when the Priest is to serue two diuers parishes, or so abundant

bundant people in the same parishe, that the Chappel can not containe them togeather; is thought by the cheefest Diuines to be vnlawful. Suares. vbi supra. p. 1200.

4. Concerning the thirde, I suppose such to be the lawful stipend for saying Masse, which either law, or common custome approueth; or which by deuoute men, and fearing God is presented, and accepted.

As for example, the ordinarie stipend in these contries for saying of a priuat Masse, is at the highest ordinarie rate a shilling: at the lowest, a rial: either of both which, I accompt to be iust, & nothing aboue, or vnder.

VVherupon I say, if any deuout person, giue such iust stipend: the whole application is belonging to him alone. otherwise, to as many, as betwixt whom the iust stipend is made vp. And if it be couenanted for the least iust price, either by word, or secret suppositon of the partie that giue it; the Priest can not discharge a double obligation of that kinde, by rating his celebrating at the highest estimation.

Neither is it important, whether he be poore, or riche; the iustnes not depending therupon, but vpon the former computation, publickly accepted, and allowed. prouided alwaies, that voluntarie liberalitie of the parties in dubling, or tripling the said stipend, may be accepted; but not as, I said, exacted.

5. It that the priest doth imparte, and the other purchase in this mater, is, *that fruict of the sacrifice, or that portion of satisfaction, which to him as a publick Minister is committed to be distributed, or applyed: whereby seruing the Altar, he may liue by the Altar; and in being a workman, he is worthie of his reward.* Suares vbi supra p. 1299. 1. Cor. 9. Luc. 10.

VVhich portion is sometime by the benefactor permitted to be applied, to the Chapplin for his benefit: when he hyreth him rather for liberalitie, and deuotion, then for any necessitie of such his function: and then the Chapplin may couenant with any other for the application aforsayd. But ordinarily he is in rigour of iustice to referr the fruict of his oblation to his benefactor.

6. To animat and induce priests dayly to sacrifice, a great prouo-

prouocation seemeth tendred by the religiouse deuotiõ mentioned in the lyfe of *Ammonas*, of certain who approached to Communion vsualy: whom therfor an Angel did visibly register in the booke of remembrance of benediction; visiby also cãceling, and defacing their memories, who weare more tardif or slack therto: who also by suddain death died after that they weare so by the Angel blotted & defaced owt of the said booke of life. which corporal manifestation did testifie the inward operation in the soule. VVherto our Sauiour himselfe affoordeth a manifest approbation, saying *vnles you eate the flesh of the sonn of man, and drinke his bloude, you shall not haue life in you*, to wit nether the life of grace in this world, nor the life of glorie in the next: nether the life of vertue, and good works, nor the cõfort of IESVS CHRIST in all tribulation, who is *the vvay, the trueth, and life*: whom if we eate not, we shall not haue remayning in vs, as more amply wilbe notorious in treatises following. Now if the communicants be particularly inrolled in the Angels booke for such theyr life-giuing deuotion, and contrariwyse the negligent blotted and crossed owt of the sayd booke; how much more is the same seueraly to be esteemed of the deuowt priests dayly celebrating the masse, and of the indeuowt priests lightly omitting the same: they being the light and salt of the earth by whom all others should be illuminated and seasoned in doing well? But of this mater in due place. Now let vs conclude a thing in it selfe so perspicuouse, and examine the third part of more difficultie at least in imagination of Reformers who in all actions of vertue haue alwayes great opposition.

Pallad. in hist. sec. 66. Sozom. c. 6. c. 29. Anno. 370.

Ioan. 6.

Ioan. 14. 6.

THE

THE THIRD PART.

OF PRAIERS BEFOR MASSE AND ATTENTION to them belonging.

IN VVHAT LANGVAGE MASSE may be ſaid, and of him that ſerueth Maſſe.

THE FIRST CHAP.

¶ *Of Matins, and diſtinct hovvres of prayer: and vvhether Maſſe may be ſaid before* Matins.

NO Matins wil *Puritans* allow, as in part is alreadie ſaid, nor any ſetled time, or place, or forme of prayer, not ſo much, as the *Pater noſter*, or Our Father which art; ſaying, that it ſhould not be called the Lords prayer, as neuer vſed by him, but barely propounded to teach in general what we may demand, and how we might pray. To vſe it (ſay they) or any other preſcript forme of praying, is preſumptuouſly to limit, and reſtraine the holy ghoſt: alſo that the matins and euenſong of the preſent Church of England, are apocriphal, and idolatrical, &c.

Rich. Aliſon. in his booke againſt Puritans, dedicated to S. Tho. Hennege Knight, and vicechamberlain. an. 1590.

Greenvvodd added further, *that al parishioners gathering together at the ringing of a bel* (in ſtid whereof in Scotland, as I haue heard they vſe often to ſhoote a gunn) *to anie praiers, to be gathered in the name of Antichriſt, and to be bond ſlaues of Aegipt, and Babilon.*

" "

D. Oen, the Queenes Atturnie, in his indictment againſt Barous and Greenwodd. anno 1593. Aprilis. 20.

So that non needeth to admire, that the Lord of London, *kneeling, humblie craued of the King, that ther might be among them another vvhile, a praying Ministerie: becauſe ſome Miniſters vvould be content rather to vvalke in the Church-yard, then to be preſent at publick praier.*

The ſumme of Conferẽce pag. 53. 54.

This much of the enemyes of Matins, and euenſong, together with al other preſcript tymes and maner of prayer.

Iſa. 7.

2. I wil now produce and preſent the welwillers of them: that the Chriſtian minde may know how and when *reprobare malum, & eligere bonum*, to auoyde euil, and to chooſe good.

First therfor, I ſay, *that Peter & Iohn vvent vp to the temple at the 9. hovver of praier: that Peter vvent vp to the higher partes, to pray about the ſixt hovver.*

A. 3. Act. 10.

VVhich is a playne manifeſtation, both that they obſerued a fixed time of prayer, and alſo that S. *Luke* eſteemed it an obſeruation deſeruing to be diſtinctly recorded, and vvorthie to be commanded to euery Chriſtians mynde towarda holy imitation.

But S. *Hierome*, a ſincere witnes of vnpartial time, is playne in this mater. *Though the Apoſtle bid vs pray alvvayes, and to holy perſons, their verie ſleep is praier: yet vve muſt haue diſtinct hovvers of praier, that if perhapp vve be othervviſe occupied, the very tyme may admonish vs of our dutie. The third, ſixt, and nienth hovver, matins and euenſong, no man can be ignorant of.*

S. Hier. ad Euſtoc. ep. 22. c. 16. ep 7 c. 5. ep. 8. c. 8. ep. 27. c. 10. In Dan. 6.

Lyke mention of this diſtribution of Diuine ſeruice is extant in S. *Auguſtin*, *S. Baſil*, *venerable Beda. & c.*

3. I know to our *Reformers* that S. *Hierome* is odiouſe (and noe meruail he being alwayes an exaſperating nayle in their mattrie vlcer) in ſo much as they tremble not, noe nor bluſh to ſay, *that he is no leſſe damned them Lucifer*: But all are not in hell, whom theſe ſaincts preſume to iudge cenſoriouſly.

S. Aug. her. 57. ſer. 55 de temp. S. Baſil. de inſtit. Monach. Beda ſupra Eſdram. l 3. c. 28 Cauſeus dial. 8. & 11 Centur 3. c. 4. pag. 54. & 82.

Concerning whom I will not omitt a ſtrange aduenture and record which at this inſtant by chance I read: of ane Arian heretick, who behowlding the Image of *S.* Hierome in the Church of Sion, and perceauing noe imminent danger, wiſhed that he had in his power noe leſſe the perſon, then ſuch his

his representation: which hauing said, he drew owt his sword, and thrust it throwgh the throat of the image. VVhich done, nether was he able to draw his sword from the image, or his hand from the sword. Also owt of the wownde gushed abundance of bloud, as if the Image had had life; not stinting till the miracle was notoriouse.

At the same time, S. *Hierome* hauing his neck in lyke maner transperced with a sword, appeared to the iudge, he being then at the benche abowt other maters, and required iustice against the iniurie, and so vanished owt of sight. The iudge and all the assemblie amazed at so strãge an apparition, hastned to the Church, finding the partie vnmoueable vntill their comming in bodie; and after their comming they fownd him as obstinat in his impiouse indignation and peruersitie of mind. VVherupon the people rushing vpon him with stones, and staues, in the ende with their weapons made him a protestant Martyr. VVhom notwitstanding *Foxes* Calendar vnfortunatly hath not registred among his brethren, although for antiquitie of hatred against images he could finde perhap none more ancient or authentical.

Cyril. quidã, apud. S. Aug. ep. 16. in appendice ep. c. Hæret. quidã

4. This being certified concerning this offensiue Doctor to Reformers: I thinke expedient not to leaue this approbation of matins to the only credit of the sayd S. *Hierome*, as I said befor: that al not only distrusts of any aduersaries but also all exceptions, and scruples be excluded. yet I will besid him, for greater breuitie only alleadge *S. Ciprian*, & *S. Clement*, that in the mouth of two or three so great witnesses, the mater be abundantly testified; which in the mouth of one only (especialy he being odious) would not beare full persuasion, & credit, in these all-doubting and all-denying times.

VVhich spaces of howvers (S. *Cipryan* treateth of the third six, and nienth) *the vvorshippers of God spiritualy determining, long since, obserued sett tymes to pray.* And somewhat after: *but to vs deerly beloued, besid the seasons obserued of owvld, both the times and mysteries of praying, be increased. For vve must praye in the morning earlye, that the resurrection of our Lord may be celebrated by morning*

S. Cypr. de orat. Dom. n. 15

praier. A little after: *towuard the eauening also when the sonn setteth vve must of necessitie pray againe.*

S. Cypr. saying that the worshippers of God, had determined this deuision of howers, or diuine office long since; he seemeth to haue allusion to the following Apostolical constitution recorded by S. *Clement*, in these words: *precationes facite mane, hora tertia, ac sexta, & nona, & vespete, & ad gallicantum*: make your prayers in the morning, in the third hower, in the sixt, & nyenth, & in the eauening, and at the Cockcrow. This much for the approbation of Matins.

S. Clem l. 8. Constit. Apo. c. 34.

5. Now to resolue what in the title was demanded concerning the saying of Masse befor Matins: I say, that it is the common opinion, that Masse sometimes, (but not withowt a reasonable cause) may be said befor Matins; ther being noe precept to the contrary,

Suares. in 3 to 3. disp. 82. sect 2. &c.

A greater cause is requisit for such transposition, in the publick Matins, then in the priuat: to which, any better commoditie, ether Corporal, or spiritual, to say the one befor the other, is cause sufficient: as also to say one sorte of Matins for another; or the later parte befor the former, or midle; or the Matins, and lauds, in the eauening precedent; or earely in the morning al the office together: I say, that any lawfull or laudable cause, doth breede indifferencie in these particulars to be done in the one maner or other.

Eman. Sa. v. hora Canon.

The second Chap.

¶ *Of diligence and negligence in prayer, and of alternatiue or reciprocat praying: of the good, to be present at Matins or Euensong.*

I Ame now by certayne assured and pertinent histories which are the true life of time, and best instruction, as not only containing due doctrin but also (which moue and perswade most) perfect example, to intimate, how gratefull the forsaid deuowt praying, and how vngratefull the negligent

pray-

praying hath bene, and is to Gods diuine Majestie. Soerat.l.6.c.8

First, I read in *Socrates*, that the glorious *Ignatius* Bishop in vision had obserued the Angels reciprocatly to praise Almighty God: wherupon in the Church of Antioch, wherein he was third Bishop after S. *Peter*, such alternat singing (which impiouse *Puritans* tearme, *meretricious Church musick, and tossing of Tennis balls*) of one quier answering another, began, and so proceeded among al other Christian people and Prouinces. The answer to the petition. p.12.ff.7

So that this deuotion, originaly grounded vpon the Diuine seruice of the celestial quyers, hath also bene in defect of Priests by Angels continued, as *Odo* relateth, (Priests being martyrized vnder Diocletian) according the same obseruation of times, which Priests had vsualy followed; they sundry times rehearsing most melodiously the whole ordre of Ecclesiasticall seruice, as it is vsed in the Churches by the Clergie. Odo in Martyrologio ad diem 9. Ian.

2. Also how sacred a deuotion it is, to frequent Churches at such time of publick prayer, S. *Maximus* telleth: *Qui quotidie describunt eos qui ingrediuntur in templum, eosque ostendunt Deo, & pro eisdem orant*: which Angels (saith S. *Maximus*, a holy, and ancient father) do daily register them who enter into the Church, and present them to God, and pray for them. VVhich so great benefit warranted so sufficiently, will preuaile with al vertuous mindes against the impious rage, & railing of Puritans for the contrarie. S.Maximus.l. de Eccles. mystagogia.

3. Concerning the liuely apprehending Gods presence in time of prayer (which wanting, al sence, al decensie, al fruit of prayer perisheth) good attention is to be giuen to the pointes following. *Quæ vna recordatio Deum cogitationum, & actionum inspectorem esse, si esset assidua, contra omnia vitia sufficiens remedium esse posset*, which one remembrance, that God is a behoulder of our cogitations and actions, if it should be continual, would (saith S. *Basil*) be a sufficient remedie against al our defectes. S.Basil.in reg breu.resp.12. 28.34.37.196. & 201.

Therfor the Prophet *Dauid* tooke hould of it, saying: *prouidebã Dominum in conspectu meo semper*. I prouided to haue God alwaies in my sight: and when he made his meditation, that Psal.15.

it was as ane actiõ directed actualy to god saying: *Meditatio Cordis mei in conspectu tuo semper*: alwaies was the meditation of my hart in thy sight: becauſe I deſired to be ſo tending toward the and intending the in reuerence, and attention, as my dutie toward thy Maieſtie did require, and my human infirmitie allow.

Pſal.18.

4. Such in dede ſhould be the vigilant attention, and liuely apprehenſion of Gods preſence of euerie one in time of prayer who would not be eſteemed of them, who honour God with their lipps hauing their hartes farr from him. A true *Elizeus* to haue any deuine benefit from aboue, wil not auert either eyes, or minde, from *Elias*, while tranſitorie opportunity is affoorded.

4. Reg. 2.

The *Prophet* aduiſeth euerie one, *ſollicitum ambulare cum Deo*, to walke heedfully with God. VVorthely ſaid the Royal Pophet of one in this caſe negligent *Non eſt Deus in conſpectu eius*, God is not in his ſight of minde, and thereupon inferred: *Inquinatæ ſunt viæ illius in omni tempore*, his waies are defyled in euerie time. For as S. *Hierome* wel obſerued; *Memoria Dei excludit omnia flagitia*, the remembrance of God being preſent auoideth al crimes. VVhich if it want, al iniquitie eaſely preuaileth.

Mich.6. 8.

Pſal.9.27.

S. Hier. in Ezech.l.7.c.22.

VVhich vpon a time demonſtrated no leſſe vertuouſly, then wiſely S. *Ephrem*: who being importunated by a harlot to wickednes, condeſcended in ſhew therto, conditionaly, that it ſhould be done openly in the midſt of the Citty. which infamous confuſion ſhe abhorred, deteſting the publick and perpetual ſhame by preſence of ſo many behoulders. wherupon inferred S. *Ephrem*. (conſidere I prayyow this induſtrious remedie, and admonition) Thow wretched and ill-aduiſed womã: art thow ignorãt that God & al his angels, do behowld the alike in al places, noe leſſe in the moſt ſecret, then in the moſt publick: of whõ thow ſhouldſt haue infinit more apprehenſion then of al the world together?

Metaphr. in vita S. Ephrẽ.

By which penetrating inſtruction ſhe being reclaymed into a mature and contrit conſideration of hir ſinfull courſes

rety-

retyred hir selfe into the sanctuarie of a repentant, and religiouse life, and therin continued vntil hir death.

5. And how litle it becometh Christians in place and time of prayer, to behaue them selues careleslly, vnreuerently, prophanly, impiously: the very reach of nature detected by the mowth of *Seneca* a pagan, sayng; *Sic viue cum hominibus tanquam deus videat: sic loquere cum Deo tanquam homines videant.* Seneca.ep. 41 110.

Soe liue with men as being alwayes viewed by God: so pray to God as being alwayes seene by men. O worthie, & Christian saying! without all such apprehension of Gods vniuersal & albehoulding presence are they, who are not confownded to speake, or doe any thing any wher worthie of blame or shame. And as farr from honest respect euen of men are they, who treat with God in vnseemely forme, maner, or gesture, not allowable (in any ciuilitie) in presence of any of reputatiõ, much lesse of a Prince, Magistrat, or other deseruing regard: namely in time of diuine seruice in ether stãding, or sitting, or leaning vpon their elbow, or trifling with their beard, or gazing here and ther, or (Vhich is the most vnseemlie irreligion in time and place of deuotion) chatting one with another. All this I say, & the like, they would not cõmit for being vnciuil and discurteouse in any mean Prince or magistrats presence; committing it soe often befor God, to the scandal of men, and angels.

6. This forsayd reuerence, and attention, wanting on a tyme in certain Religious men, during their saying their canonical office: Sathan appeared in likenes of a Giant terrifying them so at that time, as euer after therby procuring them at that action to be more respectiue and collected. Goscalcus supper. 4. præceptum.

And on another time one of the said profession being more slack to rise to midnight prayers: the maligne spirit finding him alone in the dortoire, wrapped and infowlded him in his bedd and bedding so streytly, as he was not able to sturr; or scantly to breathe; it being vncertayne whether the feare, or smorthering, did more anoye him. Idem super 3. præcept. c. 2. v. 16.

Therfor to be distracted negligently in the deuine office, or to

or to omitt it for light occasions, can not choose but dislike God, and his angels, since that Sathan resorteth to them, and hath power ouer them, who trangresse in this kinde, whether it be by lewed distractions, or willfull omissions, or by lipp-honouring God, their hart, and lyfe, being remote from him.

Gul. Baldes. l. 3. stimuli virtutum c. 12 ex Alberto Castellano de Rosario.

7. As it hapened in the deuotion toward the mother of God our Blessed Ladie: in which a certayne gentleman was so feruent that he dayly sayd ouer his beads thrise; thinking his disordered and licentiouse lyfe to neede noe further protection

But by ane apparition of our B. Lady, tendring him most delicat, and desyred foode in altogether a loathsome dishe; his appetite otherwise affecting exceedingly the meate, yet not brooking the plate wherin it was presented, in greatest disgust and repining he exchued it. our B. Lady therat retyring, he vnderstoode that his life and his deuotion owght to be conformable, or that otherwyse, nether of both is by God and his saincts approued.

A poinct to be well considered by some of our gentlemen, who if they say theyr Matins, and beads, althowgh they be otherwise as subiect to angre, reuenge, wrangling detraction, lightnes, quaffing, fraud, and swearing, as any of the most impiouse, and dissolute Roistrers: yet they thinke (but most vainly) their dutie well discharged, their deuotion certainly allowed, and them selues worthie forsooth to be highly rewarded.

But euery benifit is not alwayes, and in al maners, gratefull among men: how much lesse when all good maners are neglected in our oblations to God and al il maners are annected with them, will they be gratful vnto him? But of this often occasion will require more els wher to be at incident opportunitie mentioned considering that it can not be sufficiently inculcated.

THE

THE THIRD CHAP.

¶ Of the Angelical office of him that shovvld ſerue Maſſe, and of his Charge, and vvhat proffit he hath therby.

AS the Maſſe is more ſublime, and diuine, then the Matins, ſo the Angels whō I sheued to be affected toward the Matins, are much more dutifull, and officiouſly inflammed, at the celeſtial myſterie of the Maſſe. The ancient fathers of the primatiue Church, are plentifull witneſes therof.

S. Ambroſe: Non enim dubites aſsiſtere angelum, quando Chriſtus aſsiſtit, quando Chriſtus immolatur. Do not dowbt ane Angel (*S. Gregorie* putteth, *Choros Angelorū* whole quyers of Angels) to aſsiſt wheras Chriſt doth aſsiſt, wheras Chriſt is ſacrified. S. Chryſoſtom: *Diuinæ cōmunionis tēpore fratres, non ſoli homines maximè horrendum illum clamorem vociferantur, ſed & Angeli procumbunt domino, & Archangeli canunt.* Brethren, not only men, in the of diuine Communion, domoſt crie owt, but the Angels proſtrat them ſelues, and the Archangels ſing. Agayne. *Per id tempus & Angeli Sacerdoti aſsident, & Cæleſtium poteſtatum vniuerſus ordo clamores excitat, & locus altari vicinus, in illius honorem qui immolatur, Angelorum choris plenus eſt. Id quod credere abunde licet vel ex tanto illo ſacrificio quod tunc peragitur. Ego vero & commemorantem olim quendam audiui, cum diceret, ſenem quendam virum admirabilem, ac cui reuelationum myſteria multa fuiſſent diuinitus detecta, ſibi narraſſe, ſe tali viſione dignum habitum a deo eſſe; ac per illud quidem tempus de repente Angelorum multitudinem conſpexiſſe (quatenus aſpectus humanus ferre poterat) fulgentibus veſtibus indutorum altare ipſum circundantium; denique ſic capite inclinatorum, vt ſi quis milites præſente rege videat. Id quod facile mihi ipſi perſuadeo.* At that time alſo Angels are aſsiſtent to the prieſts,

S. Ambroſ. in 2. Lucæ.

S. Greg. l. 4. dial. c. 58.

S. Chryſ. to. 5. in ho. de non contemnenda Eccleſ.

Idem l. 6. de Sacerdot.

» and the whole courte of celestial powers doth showte prayses; and the place neere the Altar, in the honour of him that is sacrificed, is full of quyers of Angels. VVhich is abundantly credible, considering how great a gift or oblation is ther offered and deliuered. Long since I my selfe heard one recompting, how ane owld admirable man, to whom many mysteries weare from aboue reuealed, that God did allow him this visiõ; that during that time he did behowld suddenly a multitude of Angels (as much as humane sight cowld beare) in shyning attyre inuironing the Altar, and lastly so inclining their heads, as if one did behould the garde in presence of the king. VVhich easely I perswade my selfe, was true.

Since that *M. Rider* doth confesse *S. Chrysostome* to be the Reuerend Father, the golden mowthed *Chrysostome*, let him take this reuerend, and golden record at his hands, among many others which I might produce to the same effect: to shew, that Angels are gladd to serue at Masse, and that they do it with all lowlines, and extatical or rauishing collection.

Vide S. Chrys. ho 6 ad pop Antioch. vide Cyril. eremit. in vita Euthimij Abb. Sar. 20 Ian.

2. Far from this regard was the *Vicar of Ratisdal*, who (as the late imprinted Conference befor the Kings Maiestie contayneth) *vvas proued befor diuers Lords, to haue dealed the bread* (of the Lords supper) *owt of a basket, every man putting in his hand, & taking owt a peece.* Of him it may be sayd, that he needed none to serue him at his deuotion, and that his prophane disdayne was such of his Lords supper, that Angels had noe cause otherwise to account therof, then he him selfe had done.

The summe of the conference pag. 95.

3. I finde a strange saying in Luther: *Sacramentum verum futurum, etiamsi a Diabolo conficiatur*, that it would be a true sacrament (he meaneth in the reformed Church) although the Deuil had made it.

Luth de Missa priuata edit. an. 1534.

Yf the Deuil might haue bene the Priest, suer I aine, that his Dame might well be the Clerck. But we haue proued another Priest to be requisit for vs, & therfor must also haue another Clerck.

4. I resolue therfor or certifie, that in the primatiue Church, he must haue bene in holy Ordres, who cowld serue

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at Masse. *Altare cancellis ex ligno fabricatis circundatum erat, quo a multitudine accedi non posset*: The Altar (saith *Eusebius*, which *Paulinus* had made) was compassed with a rayle of wodd, that the multitude might not approche. To which accord these Canõs. *Intra cancellos esse sancta sanctorũ solis sacerdotibus obuia*: within the rayle to be the holyes of holyes, only by priests accessible. *Solis Ministris altaris licere ad altare ingredi. Non oportet feminas ad altare ingredi*. Only to the Ministers of the Altar, is it lawfull to goe to the Altar. It behoueth not that women may proceede to the Altar, say the Canons.

Euseb. l. 10. hist. cap. 4.

Ger. in theor. rerum Eccl.

Conc. Laod can. 43. Conc. Aquisgran. 1. c. 82.

Vpon which ground, the great S. *Ambrose*, perceauing the great *Theodose* Emperour (a worthie Pastor of such a sheepe, a worthie sheepe of such a pastor) to take his place in the quyer: he admonished (& the other obeyed) that the quyer was not the place for secular persons, but only for Ecclesiastical: and therfor that he must discend from thence into the bodie of the Church. O worthie commandement! O worthie obedience!

Ex hist. trip. l. 9. c. 30.

5. Now after that Priests began to multiplie, and the Masses to be manifowld, then of necessitie, laye men, but neuer women (as after shalbe proued) weare alloued to minister, or serue at Masse. which that it should be done by them with all godly respect, and Angelical diligence, and forwardnes, the former Doctrin of the Fathers doth together demonstrat and exhort. If they did vnwittingly neglect their dutie, god almightie some time (to haue it knowen how wel contented he is to haue the Masse duely attended) did supply their defect by Angels more watchfull, & lesse distracted then men.

For in the lyfe of S. *Gregorie* by *Ioannes Diaconus* an ancient wryter, is related, that when he saying Masse, sayd *Pax Domini sit semper vobiscum*, the Clercks being negligent to awnswer in tyme, an Angel supplyed their faulte, saying *Et cum spiritu tuo*. Therfor this office S. *Thomas* of Aquin cheefe Doctor of the Church, thought so beneficial to his soule, that although he was priest, and dayly sayd Masse, yet would he not fayle to serue also at Masse dayly. The lyke is to be fownd in the late lyfe of S. *Bonauenture* by Ribadeneira, imputing to his deuo-

Ioan. Diac. in vita S. Greg. l. 4.

Sur. tom. 2. 7. Martii.

tion at Masse all his subtilitie, and singular indowments.

VVherfor in all Catholicke Contries, ther is often great emulation and contention to serue therat; & it is accounted a fowle blemish, If any of good education, be ignorant how to doe it punctualy and conueniently.

For the Doctors do certifie, that it is the supreme deuotion of all others, which they are able to present to God; and therfor that they showld preferr it befor al beades, or other spiritual meditations as being much more benificiouse.

All which, by the helpe of God, in the second booke, last part, and Chapter, shalbe largely demonstrated.

Now I thinke expediēt to informe the respōdents at Masse, of certaine general ordonances (being most of them in the new rubrickes) that they may discharge their durie with greater edification and dexteritie.

6. First, let the Clercks at Masse prouide, that all the priests ornaments be decently and equaly composed.

Secondly in what side soeuer the Missal be placed, that they keepe in the contrary side.

Thirdly. That they alwaies kneele behind, not beside the priest.

Fourthly, that they answer as neere as they may in like voyce and tune to the priest.

Fiftly. That in saying *Confiteor*, at the woords, *Tibi pater*, and *Te pater*, they incline or bow theyr heads toward the priest.

Sixtly That in all theyr seruice, they vse a reuerend expeditiō, dexteritie, & nimble yet deuout behauiour without looking backward, or sydeling yea or being so occupied in their priuat deuotiō, that they neglect due attēdance to the priest.

7. That they remoue the booke after the Epistle, to the other side of the Altar, making reuerence in passing befor the midst of the Altar, and anere not or push the priest by passing to nye behind him.

8. That presenting wyne to the priest, they kisse the cruet, and doe reuerence.

9. That at *Sanctus*, they ring the litle bell, as at the eleuation.

10. That they streight after such ringing, yet with moderat and modest maturitie, light the Candle, or candles for eleuation If any be, and not quench them till the priests hath communicated.

11. If any others communicat, the lights are to remayne so long lighting.

12. That lastly in euery respect, they behaue them selues with a deuout liuelenes, pietie, and officiousnes, and auoid all disturbance as neere as they may, whether it be by women, children, doggs, or of clamorous praying: and that they acknowlege and esteeme such their function to be the highest act belonging to any laye man, yea Ecclesiastical vnder a priest.

7. To the foresaid vulgar demande (although before resolution be giuen, whether in necessity women may be the respondents at Masse) it is the Common opinion that in deede they can not. *Nulla fœmina ad Altare præsumat accedere, aut sacerdoti ministrare.* Let noe woman presume to approach the Altar, or to serue the priest. Only consecrated virgins may remotly answer, but in no maner serue at the Altar. And in such necessitie, the priest is rather to answer himselfe: but yet is he not vsualy without vrgent extremitie, (as for fulfilling some precept of obligation, or office of charitie) to begin Masse without a Conuenient respondent, but rather to omitt it for that tyme. De cohabit. cleric. & mulierum. c. 1.

8. S. *Laurence* perceauing Sixt the second a holy Pope, & Martyr, to be led to execution, said to him: *VVether goest thou holy father, without thy deacon? Remember that thou didst neuer say Masse, without ane Assistant.* VVherby he both declared the antiquitie of such office, and his owne fowardnes toward it. So the glorious *VVenceslaus* King of Bohemia, made it his principall deuotion to serue at diuers Masses. In vita S. Laurent. Sur. 28. sept. c. 11.

Neither did God almighty, as I said befor, alone declare such to be ane angelical office during the time of Masse, but after in receauing from the Priest the vestiments, he miraculously testified how we should be promptly officious. For whom *Anselme* Bishop of Canturberie, on a time celebra- Sur. 25. Maij. c. 2.

ted in S. *Iohn Laterans* in Rome; he disposing or putting of his *Casula* backward, as to his cleanck, who then was not in place: God omnipotent supplyed his stedd, by bearing vp the *Casula* from falling, euen by a sonne-beame. So great a miracle was wrought, to instruct, how grateful a work it is to assist officiously at this supreame sacrifice, & to fulfil angelicaly al offices belonging therto.

THE FOVRTH CHAP.

¶ *In vvhat language may Masse be said?*

Luth. in lib. visitationis Saxonicæ. Cap. 2 nu. 3.

IF *Luthers* authoritie be worth a tush, this article is soone iustified: *Aliqui Latinas, aliqui Teuthonicas dicuntam Missas, id quod fieri permittimus*: som do sing Latin Masses, some Dutch Masses, which we approue to be done. The confession of *Augusta* alloweth the same, as is before shewed; to witt Masse to be said in a tong vnuulgar.

First in this point it is certaine, that al true Catholiks, ould, yong, wyse, and simple, do vnderstand in general, that al prayers approued by Gods Church, both for their mater, and for their maner, are not only allowable, but they proceeding frō the Holy-ghost the continual director of the said Church to be also more operatiue, and effectual, to what they are by any applyed, then being directed therto according any particular vnderstanding or deuotion how great soeuer. For if the Child receaue at the louing Mothers hande the foode not knowen to him selfe; and the patient of a faithful phisition the not only vnknowen, but also the disgustful potion; and haue as much benefit therby, as if they did particularly conceaue what such foode weare, or potion; also if a client, trusting to his aduocate, or cōseilour, doth not doubt to obtaine his sute expressed in forme of law, which he vnderstandeth not: how can any child of the Church, cōsidering that he can not haue God to his father, as saith S. *Cyprian*, vnles he trust to the Church as his mother, but be assured of benifit by any prayer ratifyed

by the

by the holy ghost, by whom the Church is, as I said, perpetualy, and infallibly gouerned?

For who soeuer are led by the spirit of God (such as are ledd by the Catholike Church, which, as Christ saith, is euer guided by that spirit) *they are the sonnes of God*: and consequently, as his children, they bring into *Captiuitie all vnderstanding vnto the obedience of Christ*, by preferring the Churches vnderstanding to their owne. Rom. 8. v. 4. 2. Cor. 10. 6.

2. Secondly, it is certaine, that Christ prayed not in vulgar language or to the Capacite of the people, when he cried, *Ely, Ely, lamma-sabathany*, my God, my God, why hast thou forsaken me? for the people vnderstood him not, but thought that he called for *Elias* to helpe him. He also to his only Apostles said, *to you it is giuen, to knowu the misterie of the kingdome of God, but to others in parables, & without parables did he not speak vnto them*: and now forsooth would he haue them priuie to al his secrets familiar with al his mysteries, and conuersant in al his proceedings as a changling in his wisedome? Matth. 27. Mat. 13. v. 34. Marc. 4.

Neither are the mysteries of any science, either of Diuinitie, philosophie, phisick, law, or any faculty, accommodated to the Capacitie of the vulgar people, but rather concealed from them: and should the mysteries of religion, and especialy the higheſt of al, be subiected to their vnderstanding?

Luther himself resolued the contrary, saying: *praeceptum esse, canonem Missæ, qui solus propriè est Missa, presſâ voce legi, ne audiatur*, it to be a precept, that the Canon of the Masse, which only is the Masse, properly, to be silently read, that it be not heard. If it should not be heard by the people according *Luther*: should *Reformers* according Luther inforce it both to be heard, and vnderstood? It is Godes practise to abstract from vulgar senses his high, and ineffable solemnities, not permitting any so much as to enter into the holy of holies or Sanctuarie, but the high Priest only. and at the Priestes offering of incense in the inner parte of the temple, that the people should not aneere or be present, but only stand, & pray in an owter separation. Wherof the reason to all reasonable Luth. to. 1. vvittemb. an. 1550. p. 18. b. Leuit. 16. Luc. 1.

Prouerb.9.v. 17. nable is, that as *panis absconditus suauior*, the secret bread is swe-ter; So the hiden mysteries are in greater respect, and vene-ration.

3. And if both vniuersities of England haue well of late censured the *Puritans*, that *interogatories ministred to Infants in baptisme are a iustifiable and conenient ceremonie*, or if *Puritans* haue any reason to thinke, *the preaching of a Minister in Baptisme ouer a childe to be an essential parte of the sacrament*: then nether Protestant, nor Puritan can denie, but prayers in an vnknowen tong, to haue as full force, and effect, as if they weare vnderstoode.

The answer of the vniuersities to the petition.p.11.

Tho.Cartvv. l.1. pag.158.

For Children (by theyr confession, and practise) haue as great benifit by such interogatories, and sermons, as if they vnderstoode them: or els, ther must be great follie in such the vse, and administration of them.

4. And that it is in dede so, that prayers not vnderstoode are auailable: what cleerer testimonie therof showld be inqui-red, then that S. *Paul*, saith, *vvhat vve showld pray as we owght, we know not: but the spirit it selfe requesteth for vs, with vnspeakable gronings*. Againe: *He that speaketh in a* (strange) *tong* (for of such he ther treateth) *he speaketh to God, and in spirit speaketh mysteries: & he edifieth him selfe: & his spirit prayeth, but his vnderstanding is* vvithovvt *fruit: and that he* vvould *praye in the spirit, and also praye in the vnderstanding.*

Rom.7. v.26.

1.Cor.14.v.2. v.4.v.14.v.15.

If then by so good warrant, this prayer by our selues not knowen, spiritual, or not vnderstoode, be so iustified: their vanitie is as peruers as prophane, that would, to haue Gods holy Mysteries vulgarly published, allow only the prayer of vnderstanding, dispising the prayer in spirit, being prayer saith the Apostle *speaking to God, and edifying him that vseth it.*

v.2.v.4.

VVhich being grawnted besid other inconueniences: what communication showld ther be betwixt nations, if Italians might not goe toe Church seruice, or Diuine sacraments in France, the French in Spayne, the Spaynard in England, the English in Almaine? what continual alterations would ther be, not only for the varietie of the same tong in diuers

pro-

uinces of the same contrie, the one very scarcely vnderstãding the other; but of the whole tong altered in euery second, or third age; if the Diuine seruice showld be in the vulgar speach?

5. The Children of Israel by their 70 yeares bondage among the *Chaldeans*, lost their maternal tong, so that when *Esdras* had read to them in Hebrue the law, the next day they returned to haue him interpret it: yet to this daye, they neuer in their synagogues allowed any other translation; although now, they as naturalists of euery contry wher they are, speake no other language peculiar to them selues. And the Apostles wandring among all contryes, yet obserued three only languages Hebrue, Greke, and latin, which only weare consecrated on the Crosse of Christ, wherin they wrote. In deede according to *Æneas Siluius*, to the *Sclauonians* it was a while graunted to haue diuine seruice in their vulgar tong: becaus, as *Bellarmin* surmiseth, they being together conuerted, theyr cowld not be fownd sufficiently such as cowld reade Latin, much lesse vnderstand it: so that they obtayned such allowance that they might not be depriued of all benifit of diuine seruice, and sacrifice.

Esdr.l.2.c.8. v.13.

ÆneasSiluius l.de origine Bohemorum c.13.

VVhich toleration they of them selues (as experience confirmeth) after renownced, that they might be conformable to the whole bodie of the Catholick Church. And after they fownd such the good of it in the Latin tong, knowing all publick praiers to be examined and approued by the vniuersal Pastor of Christs flock, and all general Concils, (which could not happen in prayers of priuat languages) that they neuer couered, or presumed to haue further vnderstanding in them. But of this allowance I will speake in the ende of this selfe same chapter.

6. So S. *Lutgarde* hauing demanded of our Sauiour by pardonable curiositie the gift to vnderstaud the psalter; and he hauing therto condiscended; she finding therby noe increase of deuotion, (for the thing kept secret, (as euery mysterie, which is as much to say, as *absconditum*, hidden should be)

Sur.to.3. Iun. 16.

breedeth reuerence, and admiration) lamented his demanding therof, and in the ende made supplication for a more conuenient exchange. The experience of Reformers in all Contryes doth greatly confirme the same, they formerly delyting in prayer, and now not abyding it, as is befor sheued of *Puritans*, but rather declining the place, time, and ceremonies of it.

7. VVherfor worthely said *S. Augustin*: *Turbam non intelligendi viuacitas, sed credendi simplicitas tutissimam facit*, not the quicknes of vnderstanding, but the simplicitie of beleeuing doth make the common sort most secure. *Clamor ad deum est intentio Cordis: vox ad aures dei non est nisi affectus animi.* The crie (saith he againe) toward God, is the intention of the hart: the voice to the eares of God, is but the affection of the mynde.

S.Aug.cō.ep. funda n.c.4. & l.de vera innocent c.100 Et de cathechiz.rud.c. 9.

Yea *Origen* proceeded further, to say that *Validiores ergo nostram diligentiam fiunt, si linguis loquamur, & spiritus noster oret, sensus autem noster sine fructu sit.* The heauenly spirits, or vertues are more attentiue to our diligence, if we speake with tongs, and our spirit praye, notwithstanding that our sense, or vnderstanding reape therby no fruict. To which *S. Chrysostome* accordeth saying: *Etiam si vim verborum non noueris, doce interea ipsum os verba dicere: Sanctificatur enim etiam lingua per verba, quando ea dicuntur prompto & alacri animo*: although thow know not the meaning of the woords, yet teach thy mowth to pronownce them: for the very tong is sanctified by the word when they are rehearsed with a readie, and ioyfull mynde.

Orig.ho. 20. in Iosuam.

S. Chrisi.in ps. 41.

8. Venerable *Beda* did neere nyne hondred yeares since, testifie that the Englisn newly Christened being but few in nūbre, not by singing of Marots psalmes, but by showting after the priest, *Alleluya*, which they vnderstoode not, disconfited the *Saxons*, withowt any bloud shed on their owne side, and obtayned their spoyles. And I thinke, that it would truble the most cunning *Reformers*, to shew, that since their Englisn Psalmes succeded the Latin seruice, any great valour, or vertue haue abounded, any hospitalitie bene augmēted, any sincere concord

Beda in hist. l. 1. c. 20.

cord, or amitie greatly practiſed; any great vice extinguiſhed, any monuments of deuotion erected.

Howſoeuer, whether it be, that the *Pater noſter* contayned, or rather was conioyned with more edification, and *our Father which* with more diſſolution, & diſtruction; this at leaſt is aſſured, that this heauenly Sacrifice wherof we now treat, was neuer applyed to the vulgars vnderſtanding, the very forme of Churches in all contries ſhewing, the place of the people, with rayles, and other ſeparations to haue bene diſtinguiſhed from all acceſſe to the Altars of this oblation.

Therfor I ſay with S. *Auguſtin*: *Contra id quod vniuerſa Eccleſia facit, diſputare, inſolentiſſima inſaniæ eſt*; to diſpute againſt it which the vniuerſal Church practiſeth, to be moſt inſolent madnes. S.Aug.ep.118

9. S. *Cyprian* in his time ſheweth, that in Africk, the prieſt ſaid Maſſe in Latin, which alſo S. *Auguſtin* for his time affirmeth: the ſame words being then vſed betwixt the Prieſt, and his Clerke, (the one ſaying, *ſurſum Corda, gratias agamus Domino Deo noſtro &c.* and the other anſwering, *habemus ad dominum, dignũ & iuſtũ eſt &c.*) which are now vſed. In al Germanie ther was no other, but *Catholicus ordo diuinarum celebrationum, qui ab vniuerſa Eccleſia Chriſti incommutabiliter ſeruatur*, the Catholick maner of diuine celebrations, which by the vniuerſal Church of Chriſt is obſerued vnuariably. S.Cypr.ſerm. de orat.dom. S.Aug.de bono perſeu.c. 13. Raban.l.2.de Cleric. inſtit. cap.9.

In Spaine, and France, *Iſidorus*, and *Amalarius*, found noe other Maſſe, or diuine office, to expound, but only in the Latin tong.

10. Breefely, no record, or monument is ther extant of the contrarie in al the weſt Church, or of the other tongs wherein Maſſe is ſaid in the eaſt Church, that it had euer bene either in thoſe tongs at their being vulgar, (for long ſince, in any prouince they haue not bene) or after, in any parte of the world, reuealed to the capacitie, and intermedling of the vulgar conſideration: the cauſe being partly for more maieſtie of the heauenly myſterie, in which are many high ſecrets not to be publick, as *S. Dionyſe*, *Origen*, S. *Baſil*, *S. Chryſoſtome*, S.Dion.c.1.& vlt eccl.hierar.Orig.ho. 5.in Nu.S.Baſil.de ſpirit.S. c.27.S.Chryſ.

and S. *Gregorie*, profesſe; partly, for greater ſecuritie, that Catholikes by priuat tranſlations be not peruerted, and ledd vnwittingly into deteſtable hereſies, *irruendo in preces, non ſolum ab imperitis loquacibus, ſed etiam ab hæreticis compoſitas; & per ignorantiæ ſimplicitatem non eas valentes diſcernere vtuntur eis, arbitrantes quod bonæ ſint*; by admitting prayers (ſaith S. *Auguſtin*) not only by vnlearned bablers, but alſo by heretikes compoſed, and through their ignorant ſimplicity, not being able to diſcerne them, they vſe them accompting them as ſounde.

ho.24.in Mat
s Greg.l.4.
dial.c.56.
s.Aug.l. 6 de
bapt.c.25.

11. I might add other reaſons of the communication of nations, of vniuerſal vniformitie, of participating the learned commentaries, and expoſitions of this celeſtial office ouer all nations, that al the myſtical bodie of the Church by mutuall correpondence (as is obſerued in the natural bodie, and membres therof) be aſſiſted & ædified: but this wil ſuffice againſt captious reformers, not hauing any allegation againſt vs, vnles by chance, that the Idiote wil not be able to ſay *Amen*, if the ſeruice by him be not vnderſtood.

But we that know by experience, euery idiote among vs to be able to anſwer not only *Amen*, but al other reſponſories, in towne, and contrie, by inſtruction (without which he knoweth not what *Amen* ſignifieth) may aduiſe *Reformers* not to dwel vpon this ovld obiection out of S. *Paul*, it being only intended either againſt them that preached in ſtrange tongs, or that made extemporal hymnes not vnderſtood by learned, or vnlearned, but only ſeruing for a vaine floriſh, and oſtentation of the gift lately beſtowed by the holy ghoſt; and the ſame not long after taken away, for nothing perhap more, then becauſe it was in like ſorte abuſed. For euer after, the infuſed skil of ſpeaking ſtrange tongs, is not read to haue bene vſual.

1.Cor.14.

12. If then *Euripides* of their *Orgies*: or Idols feaſts did ſay.

Orgia quam ſpeciem habent, tibi
Non dicenda ſunt, non initiatis.
Non fas eſt te id audire, quanquam ſit dignum ſcitu.

Euripides.

Our ſecret ſolemnities, what they be, is not to the to be informed,

or to

or to any not being consecrated. It is not lawful for the to pry into them, although they be vvorthie to be knowven. Our Lord and God would not reueale his name to the Patriarches; nor permit, that *Iehoua* should be vttered by the people; but only by the Priest, and that but once in a yeare, and in the sanctuarie: but in sted therof, they vttered *Adonai*; and if *Iehoua* weare adioyned with *Adonai*, it was to be read *Elohim*, least *Adonai* should be twice pronounced. VVhat religion then or consideration haue our *Reformers*, to publish as much as they may, the most sublime mysterie, which al primatiue fathers so studiously kept secret, so remoued from vulgar knowledge, and accesse, so guarded with rayles, and separations, so attended with a peculiar ordre of people chosen from amōg men, & with rites & ceremonies treated as a cōcealed sacrifice, not permitting the vulgars washing, or tuching any thing belonging therto, or they themselues considering them without humble amazement, & trembling admiration?

Exod. 6. 3.

How opposit are such dealings to the wysedome of God, saying: *Alii nulla curiositate videant quæ sunt in sanctuario prius quã inuoluantur, alioqui morientur.* Others by no curiosity may behould the things that are in the sanctuarie, othervvyse they shal die?

Num. 4. 20.

13. Neither for the antiquitie of this practise can ther be a sweeter recorde to a minde studious of truth then this answer of *Gregorie the* 7. to the Duke of the *Bohemians*: requiring six hondred yeares agoe that the scriptures, and diuine seruice might be in the *Sclauonian* vulgar tonge. The wordes are worthie to be wel considered. *Quia verò nobilitas tua postulauit, vt secundum Sclauonicam linguam apud vos diuinum celebrari annueremus officium; scias nos huic petitioni tuæ nequaquam posse fauere. Ex hoc enim sæpe voluentibus liquet non immerito sacram scripturam Omnipotenti Deo placuisse quibusdam locis esse occultam, ne si ad liquidum cunctis pateret, forte vilesceret, aut pateret despectui: aut praue intellecta à mediocribus in errorem induceret. &c.*

Greg. 7. l. 7. regist. Ep. ad Ducem. Bohem.

Because your nobilitie requested, that we would consent to your hauing the diuine seruice in the Sclauonian tong; you

" may know, that we cannot in anie case therto condiscend. For
" as great readers finde, it pleaseth our omnipotent God to con-
" ceale in certain places the holy scripture, least if it weare open
" to al, it might by chance be litle, or contemptibly esteemed;
" or being misvnderstood by the meaner sorte, it might trayne
them into errour, &c.

14. This answer was giuen to them, that by any may be read to haue first demanded the diuulgation of the mysteries of religion; yet not to be prophaned by vulgar sorte, but only to be translated into a vulgar tong: and being then giuen vpō such grounds, and reasons, may be thought to be alwayes giuen in the same maner. So that it seemeth that *Aeneas Syluius* speaking otherwyse of this act, yet not assuredly, but only vpon, *Referunt*, they report; was either deceaued in supposing it graunted, which perhap he had found was in dede propounded: or if it had a litle before bene accorded to *Cyrillus*, brother to *Methodius* Arch-bishop of the *Moravians*, who liued after the yeare 960: by this decretal sentence, vpon greater experience, it appeareth to haue bene either by the contry, or by the Church reuoked. VVhich may suffice to haue bene said for this part.

Æneas Sil. de orig. Bohem. c. 13.

Vide ib. c. 12.

" THE

THE FOVRTH PART.

OF THE QVALITIE AND QVANTITIE OF bread and vvyne requisit to the Masse:

OF THE MIXTION OF VVATER, and of ceremonies generaly.

THE FIRST CHAP.

¶ *Of the qualitie and quantitie of bread & vvyne, and of Mixtion of vvater.*

BEZA a great *Poliphemus* among *Reformers*, and especialy a patron, and piller among *Puritans* saith: *vvher ther is noe vse of bread and vvine, or noe store therof, as it chanceth in some certaine time, ther the Lords supper is orderly ministred, if in sted of bread, and vvyne, that be taken, which supplieth the place of bread & wyne, ether by common vse, or at such times. And he obserueth rightly enough Christs meaning, who not for nouelties sake, taketh in sted of bread and wine such things as haue though not equal, yet like proportion, or analogie of foode. As in like maner, if water be wanting, and yet the baptising of some childe may not be well deferred with edification, I truely would baptise with any other liquor as well as with water.* Beza.ep.Theol.2. pag.27.

2. In dede S. *Epiphan*, and S. *Augustin* do reporte of certaine owld hereticks, who vsed, in the supper of their Lord, bread and cheese, and water and mylke, without wyne. The same S. *Epiphan* recompteth (*hæresi* 26.) of certain *Gnosticks* s.Epiph.hær. 49. s. Aug.l. de hær. c. 28.

sticks, that vsed only (ô abhomination) the seede of man, and flours of women for their said supper: which also the *Manichees* to haue done is affirmed by S. *Augustin* (*hæresi* 46.) Others by them both are sayd to haue medled the bloud of Infants slayne in their sacrament.

s. Epiph. hær. 48 s. Aug. hær. 26.

But of any late heretick that would be satisfied with salt beofe, read hearing, eggs, turneps, or other rootes, that in many places, and times, supplie the place of bread; or with beere, ale, honie, sidre, mylke, beofe broth, being the ordinarie drinke of many places would be contented for wyne; or with vrin, fleame, bloud, vineger, snow, would baptise: I cowld neuer read, if any such cowld be fownd, that they might possibly be priests according the ordre of *Melchisedech*, who sacrificed in only true bread, & wyne. Marie, well haue I read, that they might be of the ordre of such mõtaine priests, of whom, S. *Hierome* saith: *Omnis hæreticus contemnens Ecclesiasticam simplicitatem sacrificat in montibus*, euery heretick contemning the Ecclesiastical simplicitie, sacrificeth on mõtaines: that is to say, not in the temple or Church of Christ, whose institutiõ by abhominable impietie they presume to condẽne, but on high, remote, and prowde montaines of schismes, to which their frantick imaginations by the ladder, and degrees of all dissolute, and light insolencies doe transporte, and miscarie them.

s. Hier. com. in 65. Isa.

But in the next parte, and third chapter, shall appeare that the very chapelin of Sathan, was in this of the opinion of Beza, in only vsing a black turnepp for his host, and sacrament.

Catheehis. Pij quinti. Conc. Flor. in decr. Eugenij Suares tom. 3. disp. 44. sect. 1

3. Be it therfor knowen for the instruction of Catholicks, that according the doctrine, and practise of Gods Church, & also the tradition of the Apostles, that as the bread of *Melchisedech*, the bread of proposition, and other such figures of this blessed sacrifice, was of fine wheat flower, so also the bread belonging to the same, owght of necessitie not to be other, then wheat vnleauoned bread, consisting only of natural flower, and natural water.

For

For althowgh the Church of God, to howld a contrarie bias to heresie, hath sometime celebrated in leauen bread, to witt, when it therby would confute the *Ebionits*, & *Nazareans*, who would retayne together the ceremonies of both testaments: and althowgh the Greeke Church retayneth still the vse of the said leauen bread in theyr sacrifice: yet in the begining, both Occidental and Oriantal Church celebrated in vnleauened bread, by the example of our Sauiour who instituted this B. Sacrifice, in the first day of vnleauened bread; in which, as also in seuen dayes insueing, the *Israelits* could haue noe leauen in their houses.

Leo.9. ep. ad Imp. Const. Innoc.3. l.4. c.4.

Mat.26.Marc 14.Luc.22.

4. The *Grecians* according their spirit of contradiction, falsely supposing that Christ had one day preuented the solemnitie of the Iewish paschal lambe, and not celebrated in the first day of vnleauened bread; do not only persist in their vse of leauen bread (which Gods Church doth not condemne notwitstanding as Schismatical, the leauen bread being for them tolerated) but also tearme vs heretical *Azimites*, for doing the contrarie.

D Tho O puſc.1.cont. errores Grec. c.32.

Sigibertus. in chron. an. 1054.

By which occasion the lamentable schisme of the *Grecians*, is as a necessarie digression, succinctly to be rehearsed, that al readers may by the way discerne, the first entrance to abiure God, to be from contradicting the Sea Apostolicke. *Qui verò sacerdotem spernit, ad id sensim prolabitur, vt in Deum ipsum aliquãdo contumelioſus euadat.* He that contemneth the priest, doth by degrees tumble to be reproachfull against God himselfe. *Neque enim aliunde hæreſes obortæ ſunt, aut nata ſunt ſchiſmata, quam inde, quod ſacerdoti dei non obtemperatur.* For not by any other meanes are heresies sprung, or Schismes entred, but frõ thence, that the priest of God is not obeyed. Neuer did it appeare more then in the *Grecians*.

S.Chryſ.ho.2 in 1.Tim. c.2.

S.Cypr.l.1.ep 5.ad Cornel.

5. For *Constantin* the great hauing resigned the commandement of *Rome* to the *Pope*, and also repayred the citie of *Bizance* so sumptuously, that it was first called a new *Rome*, next it was named from *Constantines* name, *Constantinople*: the very bewtie of this new citie procured the Bishops therof to couet

an extraordinarie title of dignitie. First then by fauour, & authoritie, they purchased not only to be Patriarches, but to be preferred to the three residue in the easte. This happened about the yeare of Christ 381, as appeareth by the second Generall Concil.

Conc. 2. gener. can. 5.

But ambition neuer being satiable, they among themselues, vnknowen to the Popes legat, in theyr *Concil of Chalcedon*, anno 451. determined, that the Patriarch of Constantinople was so next in dignitie toward the Pope, that his priuileges weare æqual. Nether consisting in that, they about the yeare 600. intituled their Patriarch *Oecumenicũ*, Bishop of the whole world, or vniuersal Bishop. It appeareth by S. *Gregorie*, in diuers Epistles.

Conc. Chalced. Act. 16.

S. Greg. ep. ad Ioan. Episc. Constantin. Ad Maurit. Imp. Ad Constantiam Imperatricem, ad cæteros Patriarchas Orientales.

As the sinner, when he is ingaged, contemneth, so these mates would not stint, but in the yeare 1054 becausе the Pope had inserted in the beleefe of Constantinople, that the holy Ghost proceeded not only from the father, but from the sonn: they haue condemned him vtterly, and do now clayme to be supreme in the Church of God.

Sigibert. in Chron. ad an. 1054.

This *Sigibertus* in his Chronicle informeth. Yet after all these vsurped prerogatiues, in the *Concils* of *Lateran* and *Florence*, they made submission, vowed conformitie, and promised reformation, as the subsignation of the oriental Imperour, of the Patriarch him selfe, & of all their Prelats to the former Cõcils do recorde. But the insearchable iudgmẽts of God, by thẽ to demõstrat his hatred against schismaticks, to the warning (if they would take it) of all posteritie, affoorded them not his effectual grace to perseuer in their resolution: so that being returned, they fell into their owld hatred against Gods Church, and therby into innumerable errors, and lastly into the more then slauish yea hellish seruitude of the Turke.

1. S. Ansel. l. de proces. S. Spiritus. 2. Sigib. in Chron. loc. cit. 3. Ibid. Et Con. Later. c. 4. 4. Idem ib. & Leo. 9. in ep.

Parte of theyr errors are: first, that the holy Ghost doth not proceede from the sonn. 2. The true Church to be only in Grece. 3. The Catholikes to neede a rebaptization. 4. Them also to be hereticks for celebrating in vnleauẽned bread. 5. Their celebration being ended, the altars to neede washing. 6.

Matri-

Matrimonie by consent of man and wyfe to be dissoluble. &c. This much of these Schismaticks.

ad Mich. 5. vterq; ibid 6. Concil. Florent. in fine.

6. Concerning now the mater in hand of vnleauened bread, *Petrus Cudsemius* in his treatise *Desparata Caluini causa*, pag. 99. affirmeth, that such bread alone is vsed in *Geneua*, and that in a round forme for their Lords supper: which is the more credible that *Beza* wryteth: *Panis azimus ne sit, an fermentatus non magnopere putamus laborandum.* wether the bread be vnleauened, or leauened, we accompt of smal importance.

Beza ep. 12.

Are not we now thinke you well warranted, and altogether happye, that the very *Caluinists* maintaine our vnleauened bread against the *Græcians*? But let this satisfie for this point.

7. Concerning next the wyne, it owght of necessitie to be from a natural grape (white or reade) not corrupted into vinegre. To which, water must be intermedled, by Apostolical tradition, as well for imitation of Christ (as the liturgie of S. *Iames* recordeth saying; *Similiter postquam Cænauit accipiens calicem, & permiscens aqua & vino &c.* lykewyse after he had supped, taking the chalice, and medling wyne and water &c.) as also sayth S. *Cyprian*, to signifie the mutual incorruption of Christ and his Church. The proofes of this tradition I remitt to be perused in the Diuins, ther being now none so shameless as to denye it to haue bene the practise of the Church from the begining.

S. Cypr. ad Cæcil. lib. 2. ep. 3.

vide suarez. to. 3. in 3. disp. 45. sect. 2.

8. The *Græcians* are said by *Guido Carmelite*, not to mingle water in theyr wyne of sacrifice: But in the *Concil of Florence*, they professe, to allow admixtion of warme mater. *Luther* in dede cõdemned it in the yeare 1522. In the next yeare after he sayd; *nondum constitui mecum, miscendane esset aqua vino*, I haue not yet resolued, wither water should be medled with wyne. I feare thy tipsie Lutheran spirit will neuer find it expedient, to qualifye the heate of thy liquor. *Kemnitius* his disciple sayth, *this medling water with wyne to be indifferent, done or not done, and what Christ did in this mater to be vncertaine.*

Conc. Florẽt. circa finem. Luth. cont. Reg. Angl. Idem in formula Missæ

Kemnit. 2. par. exam. Cone. Trid. sess. 22. c. 7. can. 9.

9. These illuminated Reformers hauing by theyr owne saying the cleere light of the ghospel, can not once determi-

natly resolue them selues vpon any article of beleefe, but as in this point and many others is perceaued, they in great vncertaintie deliberat what to forge, now to be accõpted certayne, & straight way agayne, they thẽselues reuoke it as vncertaine. So for the Host of which we treated a litle aboue, *Hospiniã* Sacramẽtarian cõfesseth, that none can declare, when our small round hosts began. So that he confuteth a numbre of his brethren, who ascribe their first inuention to S. *Gregorie*.

Hospinianus. l.4. sacr. hist. c.6.fol.370.

10. Concerning the quantitie of the Host, & of the wyne, Christ may as well be compriſed vnder the leaſt, as vnder the greateſt. wherfor in this, ther can be noe better rule, then to be conformed to tyme, & place, according as shalbe shewed in the chapter following. Yet for the Host, that it should be as *vola manus*, the palme of a hãd, is correspondent to ane owld tradition of the *Israelits*, as after shall appeare.

Oswvald Mulser, anno 1384 in the Comptie of *Tiroll*, neere *Oenipont*, would not be contented but with a priestly host: He receaued it noe sooner into his mowth, then that he began to sinke into the ground, till after he rendred it & repented. Let others take warning therby, both to beleeue Christ equaly to be in both hosts, and to be contended euery one with such forme of Communion as Christian practise alloweth to diuers degrees.

Bredenbach. col. sacr. l.1. c.52.

The second Chap.

¶ *Of Cæremonies in general.*

Let vs first take of our *Reformers*, and other aduersaries such approbation of Ceremonies, as it hath pleased them to affoorde. First therfor, from the late Conference betwixt *Protestants* and *Puritans* befor his Maiestie, we haue this confession: *that generaly a Church may institute and ordaine a signe significant.* Agayne: *that the kneeling on the ground, the listing vp of hands, the knocking of breasts, are ceremonies significant. Thirdly: that*

pag. 68.

pag. 67.

that when the Church hath ordained ceremonyes, that againſt them none should ſpeake more. pag. 71.

Owt of the awnſwer of the Vniuerſities to the petition of *Puritans*, we haue this exprobration made againſt them: *why do they not likwyſe find fault, with kneeling, ſighing, weeping, lifting vp of eyes, knocking of breaſts, houlding vp of hands to heauen, all which good men may vſe in Gods ſeruice with great pietie?* pag. 14. In the Proteſtãts vowed booke to be approued the Confeſſion of *Auguſta* or *Auſpurg*, is ſayd: *retinetur enim Miſſa apud nos, & ſumma reuerentia celebratur. Seruantur & vſitatæ Cæremoniæ fere omnes, præterquam quod Latinis cantionibus admiſcentur alicubi Germanicæ, quæ additæ ſunt ad docendum populum. Ideo enim opus eſt Cæremonijs, vt doceant imperitos.* The Maſſe is retayned among vs, and is celebrated with greateſt reuerence. And the wonted Ceremonies are obſerued almoſt generaly: excepting that among Latin hymnes in ſome place, Dutch are intermedled, which are adioyned to teach the people. For therfor is it needfull to haue Ceremonies, to inſtruct the ſimple. Confeſſ. Auguſtana art. 10.

2. *Iulian the Apoſtat*, (as S. *Gregorie Nazianzen* and *Nicephor* do reporte) *perceauing that the Ceremonies of Chriſtians rendred their religion both venerable, and admirable, he determined to imitat them in his idolatrie, to giue it therby more authoritie, and contenance, writing to this effect to Arſatius: I will that thovv obſerue moſt exactly all Cæremonies vſed by the Galileans (ſo for reproach tearmed he the Chriſtians) in their Churches, and particularly, that they ſing in the temples on both ſides. &c.* S. Nazianzē. orat. ad Iulianum. Niceph. l. 10. c. 21.

3. Thus much from our Aduerſaries; whom I place in the vawnt garde of thes articles, with lyke intention, as in batail the troups of ſuſpected diſloyaltie are firſt oppoſed, that the enemies may trample them vnder foote, and ſpend themſelues in ſo doing, befor they be able to attayne to the truſtie ſquadrons; wherby thes being freſh, and finding no oppoſition, trueth may ſpeedely preuayle, and Religion may glorioufly triumphe. As much as we couet they, as yow behowld, haue graunted toward all Ceremonies of the Maſſe.

4. Now for Catholike reſolution in this poinct, firſt, the

1. Cor. c. 4. & c. 11. stle saith, that he was *a dispenser of the mysteries of Christ, and at his coming he would dispose the residue*; meaning the rytes, or ceremonies, to be obserued in the blessed Sacrament. wherupon the holy *Concil of Trent* resolueth, that we should beleeue, the power of ordayning ceremonies, to be left in the Church. And they, *quæ bonis moribus non repugnant, nec fidei, & habent aliquid exhortationis vitæ melioris, vbicunque instituta videantur, non esse improbanda, sed laudanda, & sectanda*, which are not repugnant to good maners, nor to religion, and do containe any aduancement to beter lyfe, how soeuer they weare ordayned (saith *S. Augustin*) they are not to be disproued, but to be praised, & obserued.

Conc. Trid. sess. 7. c. 13.

S. Aug epist. 119. c. 18.

And els wher treating of the ceremonies belonging to the sacraments, he saith, *they are fewe for many, most easie to be done, most honorable for signification, and most cleane & pure to be obserued and kept.*

S. Aug. l. 3. c. 9. de doctrin Christ.

Only is by the way to be noted in this former sentence: that althowgh from the very Infidels, any ceremonies for greater reuerence to God, and edification of the people be borrowed; yet that they be not to be therfor disproued, but deuowtly accepted, praysed, and followed. VVerby the kings Maiestie not withowt authoritie, and reason, did awnswer the Puritans (who obiected, that the surplis was borrowed from the priests of *Isis*) *that although it had bene so, yet seing it appeared owt of antiquitie, that in the celebration of diuine seruice a different habit appertayned to the Ministerie, and principaly of white linnen; he saw no reason, but that in the Church of England, as it had bene for comelines, so for ordres sake, it might still be continued* VVhich also the Apostle accordeth vnto permiting vs, *to proue all things, and to retayne what is good*, to the greater glorie of God, & our spiritual aduancement.

The summe of conference. pag. 75.

1. Thes. 5.

For it would condemne vs, if we did behowld the Iewes, or infidels to vse any ceremonie of false deuotion, which, or a greater, we would not thervpon practise in true deuotion; especialy if we be couetous from any sorte of people to borrow external curtesies, and complements toward men, and would

omitt

omitt thē toward God. But the Churches authoritie approuing them, as it doth, and euer hath done the ceremonies of the diuine oblation: it muſt be great impietie, to tearme them *vnproffitable, Iewish, heathenish, apish, maygames, puppet playes, charmes*, or the lyke: they as I ſaid, as *datas a magno Pontifice, & a filiis eius, adeoque ab omnibus obſeruandas, licet ratio omnium non omnibus pateat*, giuen from the great biſhope (by whom it ſeemeth, that *Origen* vnderſtood S. *Peter Apoſtle*) and from his ſonns, & therfor to be obſerued, although the reaſon of them appeareth not to all. Orig. hom. 5. in Num.

5. The opinion of S. *Iſidore*, that, *Ordo Miſſæ primum à S. Petro inſtitutus eſt*, the rite, or ceremonie of ſaying Maſſe to haue bene firſt inſtituted by S. *Peter*, doth greatly iuſtifie my former parentheſe. Now as well of them, as of all things elſe, to know whether they be traditions, or originaly diſcending from the Apoſtles, thes groūds following are to be obſerued. *Illa quæ non ſcripta ſed tradita cuſtodimus, quæ quidem toto orbe terrarum obſeruātur, dantur intelligi vel ab ipſis Apoſtolis, vel à plenariis Concilijs quorum eſt in Eccleſia ſaluberrima authoritas, commendata & ſtatuta retineri.* Thoſe things which not being written but deliuered we obſerue, which in dede in all the world are practiſed, are vnderſtoode to becommended and decreed ether by the very Apoſtles, or by General Concils, whoſe authoritie in the Church is moſt ſecure. *Nulla eſt diſciplina in hic melior, graui prudentique Chriſtiano, quam vt eo modo agat, quo agere viderit Eccleſiam, ad quamcunque forte deuenerit.* Ther is in theſe no better direction to any graue and prudent Chriſtian, then ſo to doe as he findeth practiſed in the Church to which by chance he cometh. S. Iſidor. de diu. offic. l. 1. c. 15. S. Aug. ep. 118. c 1. ad Ianuarium. S. Aug. ep. 118. c 2. "

Quod vniuerſa tenet Eccleſia, nec Conciliis inſtitutum, ſed ſemper retentum, non niſi authoritate Apoſtolica traditum rectiſsime creditur. That which the vniuerſal Church doth follow, and is not found decreed by Concils, but alwayes obſerued, it may moſt rightly not otherwiſe be accompted, then a tradition from Apoſtolical authoritie. S. Aug. de bapt. con. Donat. l. 2. c. 7. l. 4. c. 24. l. 7. "

6. Thes canons of ſo incomparable a Doctor who is confeſſed

feſſed by them ſelues, (as I haue oft ſhewed) to be the truſtieſt witnes for all antiquities, (together with the approbation alredie of the ceremonies of *kneeling on the ground, the lifting vp of hands, the knocking of breaſts, ſighing, weping, lifting vp of eyes*) may ſerue to iuſtifie thes, and all other ceremonies of the Maſſe; which may ether be teſtified to haue bene from Generall Concils, or not being otherwiſe expreſſed, to be obſerued vniuerſaly in the Catholike Church.

S. Aug. l. 4. de Tr. c. 6.

7. I therfor conclude, *contra ſcripturam nemo Catholicus, contra rationem nemo ſobrius, contra Eccleſiam nemo pacificus ſenſerit*, noe Catholick will beleeue contrary to ſcripture, noe ſobre man wilbe oppoſit to reaſon, nor any peacible man repugnant to the Church, ether in doctrine or any ceremonie. VVhich *Luther* him ſelfe in his ſobre moode, and befor diner ratified in theſe words: *non eſſe propterea calumniandam Eccleſiam vniuerſam, quæ multis aliis ritibus & cæremoniis Miſſam ornauit & ampliauit*: The vniuerſal Church not to be therfor reproached, that it hath orned, and amplified the Maſſe with many other rites (then are mentioned in ſcripture) and ceremonies.

Luth. de Capt. Bab. cap. de Euch.

8. Among our aduerſaries, how great controuerſies ther are for ceremonies; the *Puritans*, and *Proteſtants*, the *Lutherans, and Caluiniſts*, as is ſufficiently diſcouered, do demonſtrat. what hindrance haue we to heare a pleaſant relation of their debate teſtified by them ſelues, abowt now hauing an Altar, now a table, (which they profeſſe to be *adiophoron*, or ane indifferent ceremonie) for their Lords ſupper? *Smidelin* then relateth it in this maner. A certain Earle of the Caluinian profeſſion dwelled neere to a certain Prince of the Lutheran profeſſion, and both had iuriſdiction in one, and the ſame pariſh Church The Earle on a time cauſed the Altar to be broken, and placed a table in liew therof. The Prince eſteeming it a friuolous act, cauſed the table to be remoued, and the altar to be builded vp againe. The Earle not brooking to be thwarted againe cauſed this new altar to be ruyned, and a new table to be ſupplyed. The Prince diſdayning to be ſurmownted, reſtored agayne the Altar, and remoued the table. whether this

Colloq. Mõpelgart. fol. 425.

this happened the third tyme, it was not knowen. But at length, the Prince preuayled, & the Earle omitted to contend with him. VVherby, sayth *Smidelin*, is shewed that they should consent what is ceremonious, and what not to be at agreement. But *hoc opus, hic labor est*, therin is al the difficultie, and the same endles among Reformers.

9. Of the striking the breast, you haue particular specialities, in [a] *Dauid* in *S.* [b] *Gregorie Nazianzen*, S. [c] *Hierome*, and S. [d] *Austin*.

Of the Kissing the booke after the ghospel, you haue mention in *S.* [e] *Iustin*, [f] *Tertulian*, S. [g] *Cyrill*, and *S.* [h] *Chrisostome*.

For praying on our knees, we are warranted by *Dauid*, yea *our Sauiour*, *S. Peter*, *S. Paul*, *S. Iames*: who, as S Hierome declareth, had his knees hardned as brawne, and blustred as a Camels back: which also we reade of S. *Edmund* of Cauturberie, and many others. And dayly experience auerreth it in infinit others: which in like maner for approuing our praying, standing, is easie to alleadge, by example of our *Sauiour*, of the *Publicans* S. *Polichron*, S. *Francis*, and many others, and by the Confirmation of such constitution in prayer by S. *Bonauenture*, *Dionyse Carthusian*, &c.

To conclude, beside these ceremonies both by Catholikes, and Reformers approued, ether no others, or none that I can imagin, is vsed at Masse.

a 1. Reg. & 2. Reg. c. 24. b. S. Nazia, orat. 15. in plagam grandinis. c. S. Hierom. in vita Hilarionis. d. S. Aug. in ps. 31. enar. 2. & ser. de temp. 48. e. S. Iustin. Apol. 2. in fine. f. Tertull. de orat. in fine. g. S. Cyrill. Hier. Catechesi 5. h. S. Chrisost. hom. 77. in Ioan. vide sur. 16. Nou. Theodor. in hist. c. 24. v. 5. S. Franc. c. 10. S. Bonau. in myst. theol. c 3. p 3. Dion. Carth. de contemp. l. 4. c. 24.

THE

THE FIFT PARTE.

HOVV THE PRIEST PREPARETH HIMSELFE

by prayer, by vvashing his handes, by ordering himselfe, and al other things requisit befor his entrance to the Altar.

THE FIRST CHAP.

¶ *Of Prayers, and vvashing before entrance to the Altar.*

GODS woord aduiseth: *before prayer, prepare thy minde, and be not as a man vvhich tempteth God,* Therfore for the better preparation the holy Church commendeth, rather then commandeth, certaine pertinent psalmes to be rehearsed: for in al deuotion saith S. *Chrysostome, Dauid semper primus, medius, & nouissimus,* Dauid is alwaies first, midst, and last. Before which, at his entrie into the Church and kneeling, he saith out of the 65. Psalme: *I wil enter into thy house: In holocausts wil I rendre thee my vowes, that my lipps haue vttered.* A versicle seruing toward greater attention, and reuerence, by putting the priest in mynde to behaue him selfe as one to deale with God in a place ordayned for deliuering supplications to him, and hauing audience from him vnto them. To which he adioineth

S. Chrysost. hom. 6. de pœnitentia.

Psal 65.

Tob. 3.

ioyneth an *Antiphon*, or a for sentence (so called, becauſe according the tune therof, the pſalme following is ſong) importing a requeſt, *that God vvould not remember his ſinnes, nor them of his parents, nor take reuenge of their offences.* Then he deuoutly & intierly rehearſeth the 83. 84. 85. 115. 129. pſalmes, they contayning ſpiritual relations toward the greatnes of the function, and action to be begon. To which intention he repeateth certaine praiers, al tending to like pietie: of which the approbation is to follow after: that being conioyntly iuſtified by one trauaile, teadiouſnes be auoided by echewing a double explication. Durant. l. 5. c. 2. n. 27.

2. VVhich deuotion performed, he entreth into the ſacriſtie, or place, wher the ornaments remayne, peruſeth what he is to read, and ordereth it to be in redines. Then waſhing his hands, he ſaith: *graunt ô Lord thy vertue to my hands, to vvash away al ſpots: that vvithout vncleanlines of minde and bodie I may ſerue the.* Then which prayer, what may be more godly? Neither thinke, that this waſhing is principally for corporal cleanlines, but rather *ſymbolum, oportere nos à peccatis omnibus & iniquitatibus mundari*, a token, that we ſhould be made cleane from al ſinne, and iniquities. *Dic mihi, illotis manibus ad ſacrificium eligeres accedere? non puto* Tel me (ſaith S. *Chryſoſtome*) wouldeſt thou deſire to approach the ſacrifice, with vnwaſhed hands? I can not thinke it. 6. Cyril. Hieroſol. catech. 5. Aryſtig. S. Chryſoſt. hom. 61. ad pop. Antioch.

Thus farr, to any indifferent readers may ſeeme approued, both according veritie, and antiquitie, al that is done by way of prepation by the Prieſt. The foreſaid waſhing is alſo by *S. Dionyſe* mentioned; and ſome hiſtorie therof may perhaps ſuccinctly be touched in treating of the waſhing before the ſecret Collects. S. Dioniſ. de Eccle. hier. c. 3.

The second Chap.

¶ *The approbation ad signification of the Priestes Ecclesiastical attyre vsed in Masse.*

THE very light of nature doth teach, that neat attyre should be sowght in seruing God. wherfor in the law of nature *Iacob* said: *be cleansed, and change your garments, that we may ascend to Betel, & that we may make ther an Altar.* yea *virgil* a pagan, said

Gen 35.

Virg. Æned. 12.

-----puraque in veste sacerdos.

the Priest in pure attyre.

The Apostles vsed, saith S. Clement *veste magnifica*, a magnifical, or according as it is in Greeke, λαμπρα a glistring garment, or according as S. *Chrisostome*, affirmed, priests to be decked, *albâ & splendenti tunicâ* with a white, and shining coate; in such comelines, as the very Arian Emperour *Valens*, being entred into the Church, *admiratione fuit correptus, viso venerando sacerdotum habitu*, was rauished into admiration, behoulding the venerable habite of Priests. of which saith *Optatus*; *Erant ex auro & argento quam plurima ornamenta*, manifould ornaments weare of gold and siluer. For primatiue Christians, like as the Prophet Dauid *dilexerunt decorem domus Dei*, loued the bewtie, or the adorning of the house of God (as is before amply demonstrated) not sparing any earthly substance toward that which they accompted beyond al earthly riches.

S. Clem. l. 8. constit. c. 18.

S. Chrysost. passim. & in orat. funebri. de S. Basilio.

Optat. Cont. Donat.

Psal. 25.

Now in particular, first of all others, the priest (saith the Rubrick) being confessed, if by chance he found his conscience charged, hauing ended at least his matins & lauds (whereof we haue before treated) hauing said his preparatiue prayers, hauing ordered his Masse, washed his handes, prepared the host, and chalice, and disposed himselfe, being decently clad in a garment to the heele, not wanting shoes on his feete (because the praise of God should be, *aecora*, decent, in al respects)

Ps. 146.

he

he putteth on the *Amict*, or as it is vulgarly called, the *Amice* wherof *Innocent the third* maketh mention. Therby is represented to memorie, the head cloth, by which the Iewes couered the face and eyes of our Sauiour, when buffeting him, they said, *prophecie, who is he that struke thee.* For in al the priests attyre in al his gestures, in al his actions, is searched what *S. Paul* aduiseth, *as oft as you shal do these thinges, you shal shewe the death of our Sauiour vntil he come:* that the pretious passion of Christ being so many waies inculcated to our eyes, and eares, the memorie therof be imprinted deeper in our thoughts.

Innocent.3. in ep. decretali ad patr. Constãtinop.

Luc.22.

1. Cor. 11.

But of this remembrance, we must treate a woord immediatly after the eleuation: since that therin *maximè est constitutus cultus Dei, vt anima ei non sit ingrata*, principally consisteth the adoration of God, that the minde be not vngrateful.

S. Aug. l. de spir. & lit. c. 11. S. Chrysost. ho. 1. ad pop.

In putting on the foresaid *Amice*, he prayeth: *Impose ô Lord vpon my head the helmet of saluation, to frustrat the assaults of the Diuel.* By which helmet is vnderstoode, his hope (according the insinuation of *S. Paul*) that Sathan shal not be able to hinder his oblation, to be done according to a deuout maner.

1. Thes. 5.

Next, he cloathed him selfe with a long white linnen garment called the *Albe*, praying: *whiten or blanche me ô Lord, and clense me hart, that whitned in the bloud of the lamb; I may inioie euerlasting felicitie.* By which *Albe* is represented the long white robe, by derision put on our Sauiour in the presence of Herod: and togeather is intended, and signified, that the priest should follow iustice specified by the whyte garment: and perseuerance in vertue, from the feete, or depth of his affections, signified by the length of his *Albe. Attendat ergo Sacerdos studiosè vt signũ sine signato non ferat, & vestem sine virtute non portet.* Let the priest therfore attend that he beare not the token without what it betokeneth, nor the vestement without the vertue.

Innocent. l. 1. de hoc myst c. 64.

The antiquitie of the *Albe* is such, as in the lyfe of *S. Cyprian* ther is mention of it coniontly with the *Dalmatica*: and *S. Hierome* saith, that *Ordo Ecclesiasticus in administratione sacramentorum, candida veste procedit*, the Clergie in administration of the

Adon. de gestis Cypriani S. Hierom. in c. 44. Ezech. & maxime l. 1. cont. Pelag.

Sacraments doth marche in a whyte attyre. And the *Concil of Rhemes* made a decree, that, *nullus presbiter absque Amictu, Alba, & Stola, & Fanone, & Casula vllatenus præsumat Missam celebrare*, noe prieſt ſhould preſume to celebrat Maſſe, withowt the Amice, the Albe, the Stole, the Fauon, & Caſule.

Conc. Rhem. c. 50.

Burchard. ep. l. 3. c. 97.

This remote antiquitie of theſe veſtiments, procured the Magdeburgian Centuriſts, to referr their inſtitution to *Pope Stephen*, who liued fowrten hondred yeares agoe, and three hondred yeares befor the Church according to *Caluin* had fallen into any error: ſo great and reuerent antiquitie do them ſelues profeſſe in this mater. And yet *Puritans* can not in this caſe of Clerical attire omitte their impiouſe contradiction.

Cēturiatores cent. 3. ad An. 260. c. 4.

The *Albe* may alſo be ſaid to haue a relation to our Sauiour, when he appeared to S. *Iohn* in the Apocalips, *Cloathed in a prieſtly garment to the foote*. The *Albe*, he girdeth abowt him with a girdle, only as *Alcuin* thinketh, that the albe therwith gathered vp, be noe impediment to his ſteps. Others referr it to reſemble the Corde abowt our Sauiours midle. Others, to admoniſh the prieſt, to haue his loynes tyed vpp in chaſtitie, according the contents of the prayer in putting it about him, *tie me, ô Lord, with the girdle of puritie, and extinguish in my loines the humor of luſt, that the vertue of Continence, and Chaſtitie may remaine in me.*

Apoc. c. 1. v. 13.

Alcuin. l. de diu. off. c. de veſtib. ſacris.

Suarez. tom. 3. in 3. q 83. a. 3. d. 82. ſec. 2.

Next, abowt his left arme, he putteth on the maniple, which being on the right arme, might hinder his geſtures, praying: *Let me deſerue, o lord, to beare the maniple of teares and greife. that with ioie I may receaue the reward of my labour* For the maniple ſeemeth to haue ſucceded a litle napkin ſeruing to wype away teares (if any iſſued by Godly deuotion, as *Beda* reporteth to haue done ſuperabundantly to S. *Arſenius*; and as is dayly in numbers obſerued during the ſacred oblation; as after ſhalbe ſhewed when godwilling we ſhall treat of the eleuation) or any other defluction. For ſuch vſe, to haue ſuch napkins at hand (others haue it tyed to theyr booke, and others more conueniently on the altar) they had them at their left arme. Now the maniple is vſed to repreſent the binding of our

Beda in Martyrol. 14 Cal. Auguſti.

Sauiours

Sauiours arme by ropes: as also, as *Amalarius* conceaueth, to admonish the Priest, to tye his armes from all dishoneſt lucre, and other siniſtre and vnlawful operations. Amalar.l.2. de Eccleſ. officijs c.24.

Next about his neck, he placeth the *ſtole*, bringing it in croſſe manner ouer his breaſt; in the meane time praying: *reſtore to me, O Lord, the ſtole of immortalitie, vvhich I loſt by the offence of my firſt parent: and although* I *vnvvorthelie aduenture to thy ſacred miſterie, yet let me deſerue eternall ſaluation.*

The *ſtole* anciently was called *Orarium*, as appeareth in all owld monuments, and particularly in the third *Bracharan Concil* ſaying *Sacrificium oblaturus, aut ſacramentum Corporis & ſanguinis Domini noſtri* IESV CHRISTI *ſumpturus, non aliter accedat, quam orario vtroque humero circumſeptus.* Being to offre the ſacrifice, or to communicat the bodie and bloud of our Lord IESVS CHRIST, let him not otherwiſe approach, thē hauing both his ſhowlders wrapped in his ſtole. The principal ſignification therof is, that Chriſt by bearing the yoake of our infirmitie, had changed it to a light & ſweete yoake, & te a yoake in part repreſenting the glorie of immortalitie; which by the former prayer, he profeſſed to haue loſt. Conc. Brach. 3. c.3.

The laſt garment is the *Caſule* or *planet*, reſembling the purple robe of deriſion, which the ſoldiours put on our Sauiour ſaying; *haile king of the* Iewes. In putting it on the prieſt prayeth: ô *Lord which haſt ſaid my yoake is ſvvet, and my burden is light graunt that* I *may beare this ſo, as that* I *attaine thy grace. Amen.* The prieſt, and all others haue occaſion by bearing or viewing this *Caſule*, to tolerat any wrong againſt their point of honour conſidering that our Lord, and God, at wearing the forſayd purple garment, was as much, as might be, for vs diſhonored. Mat.27.24.

I read, that the ſacred virgin Mother of God, to *Hildephonce* a deuowt ſeruant of hirs, and Biſhope of *Tolet* in *Spaine*, deliuered from heauen a *Caſule:* which in all *Spaine*, is ſo vndowbted, as few or none are ignorant therof. Alſo I find in *Theodoret*, & S. *Victor* of *Vtica*, that *Themilcus* wearing *a caſule in a pagent, fell ſuddenlie dead; and that Proculus making breeches to himſelfe of like ornament, did firſt bite of his owne tong by gobbeth, & after inſtantly* Bredenbach. collat. Sacr.l. 2.c.6. Theodoret.l. 5.c.37 vict.l.1. de perſec.

instantli perished

All this, of approbations from the law of nature, from the owld law, from the new, from Concils, from Fathers, from commemoration of Christs passion, from assurance of Gods affection towardthe approuers, and his hatred against prophaners, it may serue perhaps to confownd all *Puritans*, yet not to conuert but such from whose obstinat harts it will please God to remoue the lamentable vayle of soule-destroying blyndnes.

That any of these ornaments, as also al vtensils once blessed, being worne, or torne, showld not be applyed to prophane vses, but rather burned, and their ashes reuerenly layd vp, is determined (as I said before) in the Canons.

de Consecr. d.1.c. ligna. & c. Altaris.

THE THIRD CHAP.

Of holy vvater, and effects therof. Also of holy bread.

BECAVSE I am to expownd one of the Masses, and as well the first of Aduent sonday as any other, it being the maner of Gods Church befor sonday Masse, to consecrat *Holie* water, I thought good agayne *de abundanti, ne quid irrepercussum quasi de conscientia praterissimus*, with *Tertullian, of meere liberalitie, and supererogation, least* we *might seeme to ouerslipp any point* wittingly, *vndiscussed*, to treate of holy water. And to begyn, I will in the words of *Florimund de Remundis* great Conseilour to the king in *Burdeaux*, reporte parte of a witches cõfession, how the Deuil maketh holy water, and sayeth Masse.

Tertull. in Apol. c. 16.

Florimundus de Remundis lib. l'Anti-christ. c. 7. n. 5. Apud Delrio disq. magic. l. 5. pag. 135. n. 4.

Iane Bosdeau a yong woman, in the yeare 1594. seduced by an Italian ad midnight into a feilde, the Italian made a circle of his rodd, and mumbled owt of a black booke certaine charmes. Therupon appeared a great black buck goate, horned, accompagnied with two women, and one in priest-lyke attire. The sayd buck inquiring of the Italian, what yong woman that was, and he answering that she was to be of his retinue: the buck made her to make the signe of the Crosse

with

with hir left hand. Some what followeth which I omit as reserued case for curiouse Reformists. Also he cõmanded the Italian to bring him a lock of hir heare. On Vvednesday & Friday was their assemblies in great numbre; euery one hauing a black cãdle lighted from a candle betwene the bucks hornes, which he had lighted by fier frõ vnder his tayle. & then daunsing their backs toward one auother, at leinth backward in their Reformed maner they heard Masse. Their priest had a black vestimẽt without a crosse. The host was a slice of a black turnep. At the eleuation, they cryed coniointly, *Kir. help vs.* In their chalice they had but water. As for holie water the Deuil pissed in a hole, & he that sayd the office took a black Asperges and sprinkled the Assemblie. Thus farre the sayd Authour of such ranke as to haue bene Iudge in the case by him related.

Befor in the first booke is shewed, that among Protestants by confession of Luther, the Deuil may be a Minister: which by this forsayd relation, is confirmed among witches. yovv haue also owt of Beza, that any foode what soeuer, hauing any resẽblance or proportion with bread, may serue for their reformed sacrament: wherto perfectly accordeth the Deuils chappelaine contenting himselfe with a black turnep, such as many poore men eate in sted of bread; who also are constrained to drinke water for wante of wyne; therby also shewing the sayd Minister to complie with Beza for the liquoure in his chalice. you haue heard in this treatise their hate of crosse, & crossing: wherunto this Diabolical imitation simbolizeth with perfect conformitie. you haue here al the ceremonie in black darkest coloure, shewing thẽ to be; *Sedentes in tenebris & in vmbra mortis*, Sitting in darknes, and in the shadow of death: wherto accordeth the late Reforming Lãtgraue of Rhin, inioyning al other colour to be auoyded in their Churches. Briefiie, in this Masse ther is nothing repuguant to Protestant Reformists, but contraryewyse a great simpathie, & vniuersal agreement: wheras Sathan is confessed for malignitie against our Masse to haue inforced Luther not only to omitt it, but to his power to abolish it. Vvhich if it be ane odiouse reproach or noe to concurr with

pag. 82.
pag. 95.
pag. 186. & seq. 326 338, 370.
pſ. 109. 10.

Sathan in his reformed ceremonies, & through noe others impulsion to maligne our Masse: some whom Gods mercie wil illuminat by M. Francis Vvalsinghans example, wil duly examine, & maturly therupon enter into further resolution. Is it not impious to dance in that ring wherin the leader is the Deuil? Is it not detestable to learne in that schole wherof Sathan is the cheefe Mr. Doth not he affect to be reprobat who adhereth wittingly to the sworne enemie of God, & his sowle? And did not al English Ministers professe to offend in al this (at least by worke if not by woord) whether they could not, or would not, auoyd the heinousnes of this imputation layd vpon their professiō by M. Frācis walsingham aforsayd, he manifesting to his Maiestie his scruple against the beleefe now in Englād for having begining from the Deuil, & his Maiestie commanding satisfaction to be giuen by the L. of Cantarburie & he, & al his, faylings in not only the performance but also in al attempting of the same, as of a thing not in their power? The booke of M. Vvalsinghan is extant, a booke if any other *vnprofitable to Protestants & contrarie to their workes, reproaching against them the sinnes of the law, & defaming against them the wickednes of their discipline.* To which I leaue, and bequeath al minds desirous of truth, reshining in the sayd booke as in the piller of fyer precedent to al elected Israelits desirous to be rescued from the Ægipt of darknes & damnation. Concerning also holie water, among Sectarists it hath neuer bene approued. The *Flagellantes* tearmed the *Asperges the scepter of death*, & the dropps *the sparcles of hel*. The *wecle sians*, and *Magdeburgians*, named it *a practise of coniuring*; *a pagan ceremonie, &c.*

sap 2.12.

Exod.13.21.

Bern. Lutz. in catal 2. Vvaldens. to.3. tit. vlt. c.68. Magdeburg. cent. 2.c.6.col.121.

Contrarie wyse, al Christian Catholikes exceedingly commended it. S. Basil sayth it is ane Apostolical tradition *tacita & secreta* vnwritten, and secret. *S. Clement* affirmeth the same, deriuing the vse therof from *S. Mathew*. *S. Dyonise* accordeth, adding it to be sanctified *sacris inuocationibus*, by holy inuocations. *S. Alexander* Pope sayth: *aquam sale conspersam populis benedicimus vt ea cuncti aspersi sanctificentur & purificētur*. Vve do blesse water tempered with salt to the people, that al being therwith sprin-

S. Basil. l. de s. spirit. cap. 27. S. Clem. l. 8. de Apost. trad. c. 31. S. Dyon. de Eccl. her c. de baptismo. S. Alex. in ep. ad omnes ortholox D. 3, de consec. c. Aquam sale,

cled

cled, may be sanctified and purified. S. *Cyprian* affirmeth: *oportet mundari & sanctificari prius aquam a sacerdote*, First must water be clensed & sanctifyed by the priest. S. *Ambrose* teacheth, *aquam nisi crucis signo sacretur, non habere vsum in Ecclesia.* Vnles water be hallowed by signe of the crosse, not to haue any vse in the Church. As much in lyke maner doth S. *Augustin*, and al primatiue fathers deliuer. Let now appeare any protestant Reformist in presence of men, affirming the primatiue Christianitie to cõsent with their Reformations, & to be distinct from the Christianitie of Papists. Some *Bel, Field, Sutcline, Barlow, Mourton, &c.* might as cõfidently auouch it as other their assertiõs, but to their only increased infamie if it may be increased.

S. Cypr. l. 2. ep. 12.

S. Ambr. de ijs qui imitiantur. c. 3.

S. Aug. l. 6. in Iul. c. 8. Vide Gretser. de cruce l. 4. c. 36.

Yet truly Sathan and al his adherents haue cause to detest holy water whether ancient Christians approued it, or noe; considering that S. *Eligius* deliuered fiftie possessed by deuils by only sprinkling them therwith; and S. *Gregorie* and S. *Hubert* purged monasteries and howses formerly subiect to their molestation in the same maner. Therwith also did our S. *Malachie* helpe and heale a woman in frensie & diuers others diseased. Nether are more miraculouse histories recorded of any other memorial of Christs benifits toward vs. For the vse of *holie water* is to make vs myndful of our regeneration by the water of baptisme; as *holie bread* of our feeding on the B. bodie of Christ Iesus; as the *Agnus Dei* of our deliuerie by Christs oblation for our synns; and as the framing of the *crosse* of our triumph ouer death and hel by Christs holy passion. They are therfor grateful memorials, because they are a kinde of real protestatiõ of our myndful gratuitie: wherby also God maketh them soe miraculous, to warrant such our deuotion, and to testifie his gratious acceptation. It is honorable to reueale the works of God noe lesse in my owne cause then of others. I wil breefly relate it as a merciful worke of God with al humble and grateful fidelitie. In the yeare 1587. being twenteth of my age, & tenth of my education in heresie, I came to Paris; so farre ouerweening of my profession, that I surmised to be able to conuert to Protestancie any incountrer who soeuer. Nether did I

sur to. 6. 1. december. Io. Diac. in vita s. Greg. s. Ber. in vita s. Malachiæ.

fynde many of the ordinarie Catholikes, whom I did not often grauel. At length by my happines I was ouercome by F. Thomas Darbishire ane owld English Iesuit long tyme experienced in the reduction of many thowsands to the Catholike religion. Only toward holy water I remained squeamish I know not how, rather by ignorant then obstinate, or malitiouse, doubtfulnes. At the same tyme a vehement tormenting payne seased my third finger of the left hand, with that smarting griefe that I thought often to chopp it of. Noe fomentation could qualifie it. A holy day requiring my going to Masse, I would not in the first fervour of my deuotion omitte it, not knowing then but that I was bound therto not with standing al paine. Repairing therfor to S. *Seuerins* Church, my payne redubled in such scorching exceffe, that I teared, and groned, as in the greatest agonie; and being neere the holy water font, I plunged in my whole hand not then for deuotion, but for refrigeration. To the ô Lord my God be al prayse for euer and euer, who at that very instant vnsensiblie, intierly, abundantly didst heale me without al sensible signe of my former payne, and with exclusion of al palenes and vncheerfulnes therby procured, in the presence of M. *Henry Segraue*, M. *Iohn Lea*, M. *Dominike Roth*, and many others, giuing me occasion to be confounded for my incredulitie, and eternaly thankful for my deliuerance. To the therfor againe, and againe, be al glorie for euer and euer. Amen.

Of holy bread I might alleadge manifould miracles owt of the lyfe of S. Bernard, S. Elpheg, S. Vvolphelme, S. Hildegard, Abdias, &c. but by the former (for lyke reason in both) they may be beleeued. Nether is the vse therof soe vniuersal as of holie water, and therof after I may perhapp make mention.

Vide pag 162.

By these woords of S. Augustin I may expect greate difference in Readers of these monuments. *Si Carnalis adsit qui totum per oculos carnis, nihil per aciem mentis intelligit, irridens respondebit, quæ sunt ista?* If a carnal man be present, measuring al by sight of flesh, and nothing by conceit of mynde, he wil say, what are these?

s Aug. trac. de cantico nouo è reditu ad Cæleſtem patriam.

The Protestãt deriding scoffer Vvil saye, what papistical trash & bables are these, *holy water, holy bread, Agnus Dei, medals, grai-nes*, &c. not mentioned in gods booke, not allowed by statuts of the realme, inuented to inrich the Pope, &c. But contrary-wyse the iudicious aduised Protestant wil saye: Our Ministers are departed from al primatiue Christianitie: they impudently denie their fal from it against their consciences: they neuer relate syncerlie the opinions of Papists: they illude vs with exclamations of idolatrie, superstition, charming, in maters of greatest pietie, & sweetest memorials of Christs benifits: It is time to heede their doings: The cheefe of them selues of mildest & matureſt disposition (of aboue twentie English Ministers in only three yeares space recanting I ame crediblie informed, & doe know diuers of them) doe abiure al protestãtie, & therfor we may wel more seriously consult theron then hetherto. These & such other speeches, & wished resolution therupon, I confidently attend by obseruing in al contries a repenting vniuersal retreit from tearmed Reformists which them selues wil confesse afterward vpon, the 9. article of the Credo.

Vide vpõ Riders Caueat. pag 377.

pag 289.

The fovrth Chap.

¶ *Of the vayle Corporal, Palla, Patena, and chalice.*

OF *vayles* S. Hierome maketh mention tearming them *sancta velamina*. So also doth *Innocent* the third specifying their distinction from any linnen spred on the altar. yet in elder times, the corporal was made soe large as to be dubled ouer the chalice and hoſt, and therfor noe other vayle was needful, nor as yet is vsed in many places.

s. Hier. ep ad Teaph. epiſc. Alex. Innoc. l. 2. de Myſter. c. 56.

Of the corporal *Sixtus* the first speaketh. It resembleth the sheete wheron our sauiour was layd. It must be consecrated by a Bishop. The otherwyse vnquenchable fier of which *Rupertus Tuitiensis* writeth, by the only opposition of a corporal, was quenched. Vvhat soeuer is admirable in the wynding sheete of *Turin*, hath place also in the Corporal. *Granatensis* telleth ane admirable miracle of six corporals in *Daroc* in Spaine, to which as many sacred hosts doe cleeue inseparably three hon-

De consec. d. 1. c. Consuet. Rup. Tuitien. de incẽdio c. 3.

Grã. ad symb. l. 2. c. 27. pag. 382.

dred yeares: as if they would demonstrat a delyte in the bodie of Christ to abyde on the Corporal.

spec.exemp. dist.6.exē.77. *But more proffitable may it be to certifie our gentle women of a deuout Virgin* who (*according the laudable pietie in al Catholike contries* wherby *euen ladies & Princesses affect to* wash with their owne hads *al linnen of the altar*) *carefully washed the corporal. On a time as she trimmed it with greatest diligence, the mother of God* with hir *omnipotent childe anneering hir, replenished hir hart with ineffable ioye & admiration. yet proceeding to lye hir child on the corporal, the deuout Virgin repined: wherat the mother of God sayd*, It is his right to lye wher the priest vseth to place him.

Neuer the lesse the priest should not suffre any virgin, or Nunne who soeuer, to touch the corporal befor he wash it first him selfe. Nou the *Palla* is that which coucreth the chalice, & is to be of linnen. In former time it was taken for the frontal of the altar, then called also *velamen*, by vvhich the altar vvas wholy couered as *Optatus* saith, that it could not be touched. The Donatists *pallas & velamina auferebant* tooke away the *palls* & couers. The Albigences *palla altaris anum purgarunt*, did first defile the altar & after wype their seats with the *palls*. Behould what predecessours haue our Reformists, & how heresie, and hate of altars, are consociated. The holie *patena* (as S. *Chrysostome* calleth it) should be of like metal with the chalice: that is if it be possible, (say S. *Siluester*, *Damascen*, & the Concil of *Rhemes*) of gold, or siluer. S. *Augustin* saying *pleraq; vasa in vsum celebrandorum mysteriorum ex auro & argento haberi*, the most of al Church vessels among Christians to be of gold & siluer, doth make vs assured that chalices aboue al others weare most pretiouse. yet S. *Boniface* testifyeth, that in ould times *golden priests did offre in woden chalices, and in his time wodden priests in golden vessels*. But they continued short time in wodd, namely vntil that welthie people became christians. From wodden chalices for being ouer base, and sluttish they came first to glasse by appointment of Pope *Zepherin*, Anno. 203. which *Vrbanus* anno. 227. reuoked for being to birkle; Bishops then not being easely found (when any chanced to be broken) to consecrat others.

Idem.lib.2. Concil.Parm. Aemi.l.6 hist.

Vide de consecr.d.1.c. Vasa.

s Aug.l.con. Cresc.c.39. & in ps.113.

De consecr. d.1.c.vasa.

By

By this occasion gentle Reader, allow me to enter into a short digression, to examine whether Irland receaued not some begining of Christianitie in this space specifyed betwene the yeare 203. and 227. Two are the causes of my examination. The first, because S. *Patrike* by reuelation discouered fower glasse chalices layde vp vnder grownd: which weare not allowed but in the forsayd space of tyme. The second is this owld Chronical verse, due only to Irland, besyd which sixe hõdred yeares after the tyme therin mentioned, noe other contrie or prouince was by any author, called *Scotland*. Yf any wil disproue me in manifesting my being deceaued in such my opinion: I wil as promptly change, as he shal challenge; my desyre being rather to yeeld for halfe a disproofe, then to contend vpon any assurance. Yet in twentie yeares search I could neuer fynde any suspition to the contrarie, besyd late published Albanian histories in them selues contradicting one another, & by al others owld and late contradicted. The sayd verse agreeth perfectly with the forsayd tyme.

Iocelin. cap. 205. in vita S. Patricij.

Christi transactis tribus annis atq; ducentis
Scotia Catholicam capit habere fidem.
Two hondred yeares of Christ and three owt runne
In Scotland was the fayth of Christ begun.

Ioan Maior.

In this examination I wil proceede by degrees. I first suppose that the name of *Scots*, or *Scotland*, was not knowen vntil *Constantins* tyme. VVhich *Delrius* affirmeth vpon *Seneca*, and *Camden* proueth at large beyond al contradiction. Secondly I suppose that the Scots came into Irland befor they went into *Britaine*, which *Iohn Maior*, *Buchanan*, and al *Albanian* Scots nether doe, nor can denie. Thirdly, I ame assured by *Nennius* liuing a thousand yeeres agoe, & by *Henricus Huntington* liuing sixe hondred yeares agoe, that *Scoti seu Scytæ ex Hispania in Iberniam appulerunt quarta mundi ætate*, the *Scots* came out of Spaine into Irland in the fowrth age of the world: which exactly agreeth with the former tyme of past two hondred yeares after Christ. Fourthly I suppose, which also al wryters accord, that the *Picts* are more ancient in Britaine then Scots, yet that they neuer

neuer inhabited (as *Beda* sayth expresselie) any parte therof befor the yeare 446. Vpon these supposittions I first inferre that Irland might be called in the yeere 203. *Scotia* by the late arriual therin of *Scots*; and that noe parte of Britaine as then free from *Picts*, (after whom the Scots entred therto) could be soe named. It seemeth manifest vpon the preemisses. Secondly I inferre, that S. *Palladius* was only sent vnto the *Scots* of Irland, and to none in *Britaine*, because the very *Picts* their predecessours only assaulted yet neuer possessed any parte of Britaine ten yeares and more after *Palladius* his death. For *Beda* sayth, *tunc primum* anno 446. then only and neuer befor they planted in Britaine. The same doth affirme S. *Prosper* euidently saying, that he was sent not into the *Roman* Iland, (so *Britaine* sayth *Camden* was called) but into the adioyning Barbarian Iland (as he tooke it) of Scots. The same is euident in *Iocelin*, *Probus*, and al wryters of S. *Patrikes* lyfe. Nether was S. *Prosper* wel examined by any surmising the contrarie: although it be tolerable in remote wryters to fayle in our maters, which we neuer commended, noe nor defended, euen when our neyghbours round about adorned them selues with al our fayrest feathers.

I lastly inferre, that among such as flocked euer owt of *Spaine*, *France*, *Britaine*, into *Irland* (ether to flye persecution, or other tyranie of the *Romans*) by al probabilitie diuers Christians weare intermedled. So doe the fower glasse Chalices, *Hildulphus*, *Sedulius*, *Declanus*, and other holy Christians perswade who liued befor Sainct Patrike. So doe the persecutions of *Decius*, *Aurelius*, *Diocletian*, *Maximilian*, about the sayd tymes furiously followved, noe other place being free from their crueltie, requyre to be beleeued. yet being but coniecturs, I doe not inculcate them in this place, but leaue them to the iudiciouse Reader. Some what more of this kynde I may perhap touch in treating of S. *Andrew* in the second *Memento*. As for any Chalices, Patens, Vayles, Palls, our figurist Reformists haue noe neede of them in their Churches. It beseemeth not as befor I sayd our

Refor-

formers table to be couered with lynnen, but with black I know not what, fit for the black seruice of their infernal Rector of darknes.

THE FIFT CHAP.

¶ *Of the Crucifix vsualy on the Altar, and other images to be vvorshipped, and by the same occasion, of vvorshipping of Images*

THE rubrick doth make mention of reuerence toward the Crucifix on the Altar. what shortly shall God willing follow of framing the Crosse, doth demand breuitie in this article. First I read in *Sprengerus* and others, of certaine Diuelish archers, couenanting with Sathan for exchange of their bodies, and soules, that they may hitte a farr of, whom they please. And they obserue this solemne ceremonie. After homage exhibited to Sathan, the next good friday, abowt the time of Diuine seruice, they produce some Crucifix to be their marke. As many tymes as they shoote therto, So many do they beleeue they may kill in one day, at what distance soeuer. For Sathan doth promise to conuey they arrowes according their intention, conditionally, that they had seene the partie, and of a freshe resolution, or actual iterated consent would haue him destroyed. One of these Archers, after hauing pearsed a Ctucifix, owt of which gushed bloud, not being able to remoue from the place, being apprehended, was after according desert executed.

Sprengerus part. 2. Malei q. 1. c. 16.

Of these Archers, may seeme to be intended the heauie censure of *Pope Innocent* the third, tearming such arte, *mortiferam, & odibilem, deadly and odiouse, and not to be vsed among Christians vnder payne of excommunication.*

l. 5. Decret. tit. de sagittariis.

Now we perceaue the Deuils hatred against Crucifixes, by making the sacrilege against them, the erneste pennie, and income to this seruice. Next let vs examine the Turks conformable affection toward the same, according the relation of

Leo. Chiensis orat de postrema captiuitate Constantin. apud Alan. l. 4. c. 12.

Leonard Chiensis Archbishope of Mitilen. *Venerandam Crucifixi imaginem Milites timpanis præeuntibus per vicos & plateas ex vrbe in castra abripiunt; sputo, luto, iaculis, pileo ignominiose impositu, omnique alia contumelia dehonestant, hoc addito Elogio: Hic est Deus Christianorum.* The soldiours with their drums befor them, tooke the venerable Crucifixe through the streats and lanes, to their campe: with spitle, myre, darts, a capp in derision imposed, & all other contumelie, they defyle, & defye it; with this reproache: *this is the God of Christians.*

Some 9 years past, a lyke act happened neere Dublin. One *Huetson* Vicar of Swords, and his Chapelin *VValler*, a mortherer, hanged vpon a gibbet a Crucifixe of their owne making, with this subscription: *Vnles the Papists helpe me better then I can helpe them, I shal rott in the gallowes.* The indignitie of such sacrilege moued *M. Barnewel* of *Donbro* a zelous gentleman, to present to the Lords of the Concil the said Crucifixe, and subscription: he thinking that if O Roerk was lawfully executed for disdainfully trayling the Q. Elizabethes image; or that *M. Riders* discourse was allowable *that it was all one treason to abuse the image and the partie it represented*; it cowld not choose but that exemplar correction would be taken of the former impious sacrilege. But the issue was, that in lieu of other regarde, some present in the Concil chamber, dismembred the Crucifixe, and threw it into the fyer.

M. Rider. nu. 96.

As *Charles* the fift, Emperour, sayd, in viewing a Crucifixe broken by Reformers, his eyes lifted vp to Christ; ô *God it was in thy powver to hinder this to be done, or being done to reuenge it*: so might it by euery one of vs in the case here specified, be affirmed. But the longanimitie of Christ doth infinitly surpasse any mans malice. yet some time for instruction of some, & warning of others, the vnsearchable prouidence of God testifieth (as a little after shalbe discouered) his reuengefull iustice. VVherof al the third booke of Bredenbachius hath many-fowld infaillible confirmations, not vnworthye to be now specified, if I did not abreuiat circustances to come to the chefe substãce. yet I can not ouer passe the relation following.

Soto de Rebus gestis Caroli quinti.

A Chri-

A Christian in the west Indies, entring farr in the dominions of Infidels, at leinth being apprehended, & searched, ther was found with him a Crucifixe. The Prince in publick assemblie, inquiring what it was, and the partie aunswering it to be the image of the sonn of God: the Prince disdainfully smiling said, is this the God by whom the Christians haue had so many wonderfull victories, and escaped so often all dangers? and so saying he bespitt the Crucifixe. Instantly the eyes of the image began to glistre, the head to remoue, the countenance to threaten displeasure. Therat the Prince & assemblie, for the most parte fell backward, and finding their death imminent, in great repentance they craued pardon. The Saluiour of our soules accepted them to mercie, and baptisme, by this only occasion. Bosius de signis Eccl. l 5. c. 2. lit. Peruanæ de Cusco.

By the premisses, we may perceaue, the hatred, and sacrilege of Deuils, Turcks, heretikes, and Infidels, to be conformable against Crucifixes. One only example of conformitie, and simpathie betwixt a Crucifixe and a Catholike, I thinke expedient to relate. *Francis Zauier Apostle of the east Indies, and Iesuit, as often as he extraordinarly trauailed in the Indies, so often did a Crucifixe in Spaine, in his parents howse, sweate; shewing that the heade participated the paines of the membres. At leinth, when the* B. *Zauier died, the forsaid Crucifixe during a yeare after, did euery friday sweate bloude.* In vita B. Franc. Zauier. Many eye witnesses therof are yet liuing, of that ranke, and credit, that impudencie it selfe would not call their reports into distrust. For as Christ said vnto S. *Paul, VVhy dost thow persecute me*, wheras he persecuted him not otherwise then in his members; and to S. *Peter*, that he was agayne to be crucified in Rome; so toward the B. *Francis Zauier*, he verified the saying of S. Paul: *If one membre suffre owght, all membres are partakers*; and consequently, we *being all membres of his bodie*; in our paynes for him, he may manifest his holy cooperation, and imputation of the said paines to his owne person, as if they had bene fulfilled only by him selfe: as in lyke case, the almes giuen to any in his name, he accepteth as to himselfe, and the refuse of charitie toward any of his, as if it had bene refused to him selfe. Act. 9. c. 22. c. 26, 1. Cor. 12. 26. Mat. 10. & 25.

Now for the Crucifix on the Altar, I remembre in the

second chapter of the fift parte, to haue insinuated, that the whole oblation of the Masse, is a commemoration of our Saiiours passion: and therfor as in all things els, so in images, the memorials of Christs passion should be most studiously retained. Of which sorte, the Crucifixes are most ancient. To such Crucifixe vsualy on the Altar, the Priest by his rubrick, is commanded to boow humbly: yet doth he not think otherwyse therof (how soeuer it pleaseth our Reformers to appeach vs with Idolatrie) then as this verse following containeth. It is extant in the golden chamber of *Venice*, in a worke of rare antiqnitie, and is thowght to haue bene composed during the 7. Synod.

Nam Deus est quod Imago docet, sed non deus ipsa.
Hanc videas, sed mente colas quod cernis in ipsâ.

Sabellic. l. 8. ænead. 8.

Christs picture humbly vvorshipp thou vvhich by the same dost passe:
Yet picture vvorshipp not, but him for vvhom it pictured vvas.
Not God, nor man, this Image is, vvhich thou dost present see
Yet vvhom this B. Image shevves, both God and man his he.
For God is that vvhich Image shevves, but yet not God it is
Behovvld the forme, but vvorshipp that thy minde behovvlds in this

I haue seene the vshers exact a fine in the chamber of presence, if any weare not bare headed befor the cloth of Estate, in which the only images of lions, and dragons are figured: yea, and the very cushions wherupon the Deputie of Irland was to sit at time of sermon, to be borne in al wether by gentle men bare headed; & passers by for honour therto to discouer their heads. I thinke none so impudent but will confesse such to be

to be the vsual practise. I therfor can not conceaue, why we Catholiks may be iudiciously reprehended for our wonted deuotion toward the expresse resemblance of Christ, or his Saincts, when we passe to, or befor them.

Being thus far proceeded in the iustification of the Crucifixe, al other veneration of Images being therby approued; I thinke conuenient to make one worke of all, & in this chapter to comprehend the whole controuersie.

First therfor, I say, that God commanded Images to be made, namely of two Cherubins, and to be placed vpon the oracle. Salomõ also made others. wherby appeareth that God did not prohibit that Images showld be made, but only that Idols showld be made: for otherwise he him selfe had broken his owne commandement. By this you may see, what a blasphemouse translation it is, to translate in the first commandement (which by our Reformers is made the second) Images, for Idols, or contrariwise; implying that God showld forbide Images, wheras he him selfe in expresse woords commandeth them. Exod.25.18. 377 3 Reg.6. 23

Also Christ our Lord *made two Images. The first of his owne resemblance, as he then was: by the application of a linnen to his face to gratifie King* Abagarus *being most desirous to haue his representation.* It is witnessed by *Euagrius*, by *Nicephor*, by the 2. Concill of *Nice*, by *Damascen*, by P. *Stephen*, by *Metaphrast*, & by a yearly solemne feast among the Græcians in remembrance therof. *The second was of that contenance he bore, at his mounting mont Caluarie, fashioned in a linnen of S. Veronica, as he would haue wyped away his sweeate and bloud.* It is recorded in written hand, in the *Vatican*, by *Methodius*, *Marianus*, and others. Euagr l 4.c. 26 Niceph. l. 2.c.7.Conc. Nic. 2.c.2. Damasc. de fide. l.4.c.17. vide Bredenbach. l 3. græc. Menolog.17.col. Septem. Method.l. de passion. Marian. ad an.39 Niceph.l.1.c. 14.40.Metap. 18.octob. S. Clem.aduers. gentes. S. Basil.ep.ad Imp cit. ab Adr. Damasc.l. 4. de fide.c.17. Conc.Antioch.cit.a Georgio Pessinũtio apud Turian.l.1.c. 23.

S. Luke Euangelist, *did also make an image of our Sauiour, and Ladie.* so do affirme *Nicephor*, *Metaphrast*. To whome also, S. *Clement*, S. *Basil*, *S. Damascen*, and others *affirming the worshipp of Images to be an Apostolicall tradition*, do partly subscribe. Yea the Concil of Apostles in Antioch, aduiseth, *to frame the Image of Christ and his seruants, against Idols, and Iewes.*

S. *Paulin* auowcheth *that Churches weare replenished with*

S.Paul.ep.12.

Images. The ancienteſt buildings of Chriſtendome do either retayne as ancient Images as themſelues, or their places. For who euer ſaw ane ancient citie, caſtle, or habitation, in whoſe gates ſome image, or the place of ſome Image, was not found? *Iohn Gough* a Reformer, *confeſſeth the vvorship of images from the time of Origen, and S. Cyprian. Thomas Bel, vir Belial, a man of Belial,* no leſſe oppoſit to truth then *Bel* of Babylon, ane enorme impudent rayler, *confeſſeth the veneration of Images from the yeare of Chriſt 370.* Caluin ſaith: *He is not ſo ſcrupulous, as to iudge that images may not be indured, if they be vſed lavvfully.* How is that? to wit, that his owne Image be worſhipped among and aboue the beſt. For when he vnderſtoode that ſome deuout *Caluinians* did beare it, as an *Alexicacon*, or vniuerſal remedie againſt al mis fortune about their necks; and was warned to prohibit it, for auoyding of ſcandal: *They*, ſaid he, *that repyne therat, let them burſt for deſpite, and after hang themſelues.* Beza alſo hath put out the images of al famous proteſtants.

Iohn Gough in his anſver to M. Feeknam printed by Iohn Audly an 1570. Tho. Bell. in his ſurvey. p. 536. Calu. l. 1. Inſt. c. 11. n. 12. & 14. La vie de Caluin. c. 12.

The Concil of *Rome*, wherein weare 503. fathers, the Concil of Cientillie, the Concil of *Lateran*, and the Concil of *Nice*, al being ancient aboue 800. yeares, *do condemne for deteſtable heretikes them that maligne the vvorship of Images.* In the laſt of them, theſe *Canons* to make batterie into any Chriſtian beleefe, are planted, and doe rore to the hearing of the whole world, and the ruin of al proteſtantrie. *Anathema, or malediction to all them, that bring the ſentences of holy ſcripture tuching idols againſt venerable images. Anathema to al them that cal the venerable images, idols. Anathema to all them, that ſay Chriſtians adore images as Gods.*

Conc. Ro. ſub gregorio 3. anno. 733. Cõc cientil. ſub Paulo 1. anno 766. Conc. later. ſub Step. 1. anno 773. Conc. Nicen. 2. an. 779. ac. 4. to. Conc. p. 122. edit. Colon. 1567. Conc. Conſtantinop. an. 870.

The reuenge of God againſt prophaners of images, doth iuſtifie the veneration of them. *Licoſthenes* a Reformer recompteth, *hovv the Diuel had borne one avvay that had caſt a ſtone at a Crucifixe.* I wil not faſten on the branches, when I may ſhew the roote to be corrupted: *Conſtantin Copronimus* a patriarch of Image breakers, how did he proſper? *After earthquakes, vvars, plagues, famin, indured during his life, in the ende, burning before his death, and crying that he was condemned, he deceaſed.* VVhy may

Licoſthenes l. 14. theatri.

zonaras & Paul Diac. in vita conſtant. Copronim.

not

not the Corporal of Captain *Peerse, vvho pulled dovvne a crucifixe in Yoghil, a towne of Irland, anno* 1581. *and after burned it, and therupon became blinde, and frantike*; VVhy may not the Captain lately in the Castle of *Caer, that burned the crucifixe of the chappel and thereupon in a burning frensie broke his ovvne neck from of the topp of the castle*; why may not the Apostat Priest Iames Deuereux, *vvho became a Minister, and caused ane image of* S. *Iohn Baptist, in the Morrouse, to be cast into a loathsome pudle, and therupon vvas straken into a deade palsie, and insupportable stinke, and in the same place suddenlie died*; why, I say, may not these late, and vndoubted examples be obiected to our *Iconoclasts ?* Let it suffice in this mater, what is said, considering, that besid al others, *Bredenbachius* hath a whole booke to this effect.

In the Dominicãs church of yoghle.

anno. 1600.

In Linster.

Bredenbach. collation. sacrarum. l. 3.

The sixt Chap.

¶ *Of the name of Masse, and vvhat by such name is vnderstood.*

THE name of the voluntarie oblation, which God almighty commanded Moyses to make, within 7. weekes after the first hooke put in haruest, is in the *Hebrevv*, and *Chaldean* tongs, called *Missat Nidebat*: or as others reade; *Missat Nedebat* (as appeareth in the royal Bibles printed at *Antvvarp*) which signifieth, a voluntarie oblation, and a sacrifice of fleah couered with bread: as all the *Rabbins* do interpret. And the Israelites vpon this persuasion, offered two lambs aliue, betwixt two cakes, without mixtion of salt, or oyle. Also they weare so assured (as I haue shewed befor in the second part) that the Messias would ordaine a sacrifice vnder the forme of bread, that as *Beza* him selfe, *Bibliander*, and *Vrbanus Regius*, all being protestants, do confesse, they in the Paschal feast, did eate bread, and the same vnleauened, specifying in this forme following that God him selfe had so commanded; although it was a tradition only, not contayned in any scripture

Deut. 16. v. 10.

Coton de l'ãtiquité de la Messe, p. 200

leuit. 23. v. 19. 20. 21.

Beza in c. 22. luçæ. v. 20. Bibliand. l. 1. de paschate Israelit. p. 25, 26. 30. Regius in 2 parte operum, resp. ad duos li. Eccii. de Missa c. 7. vide etiam Muscul. in loc. com. c. de cæna p. 323.

ture. *Blessed art thou* ô *Lord, our God, king of the world, who hast sanctified vs with thy precept, & dedisti nobis mandata communionis, and hast commanded this Communion. VVherupon Rabbi Cahana,* who liued befor our Sauiour Christ, confidently sayd: *In sacrificio quod fiet ex pane, & vino, non obstante quod album erit velut lac, conuertetur substantia, in substantiam Corporis Messiæ, eritque in ipso sacrificio substantia sanguinis Messiæ rubra vt vinum. Erunt itemiu sacrificio vini, sanguis, & caro Messiæ, & eadem erunt in pane.* In the sacrifice that wilbe of bread and wyne, although it wilbe white as milke the snbstance wilbe changed (first by the waye you may note transubstantiation) *into the substance of the bodie of Messias*: *and in the same sacrifice, the substance of the bloud of the Messias* wilbe reade leke wine. *Also in the sacrifice of the wine, the bloud and the fleash of the Messias*, (behowld secondly, concomitancie) *and the same*; (behould also, as much vnder one forme, as vnder both) *wilbe in the bread.*

Rab. Cahana in c. 49. genes.

This collection of the Israelits, they fownded on the woord *Missat*, (as I shewed in the forsayd second part) signifying the voluntarie oblation. Therfor becawse our Masse is also a voluntarie oblation, (for *oblatus est quia ipse voluit*, he was offered becawse he would) & no lesse in vnleauened bread then the other, and was celebrated neere a hundred yeares by the Iewes in the Hebrue tong before it was translated into either Greke or latin, (vnles *Durandus* doth miscount:) therfore it stil retayneth the same Hebrew name.

Isa. 53.

Duran. in rationali l. 4. c. 1.

Al which, both that the word is from the Hebrew, & that such former tradition was among the Israelits; our Reformers them selues (notwithstanding that Luther aduised them to the contrarie, in the said 2. parte) are inforced to confesse. *Munstere* in his lexicon: *Missa est oblatio, pensum, munus, quod manu offerri solet*, Deuter. 16. *Ex nostris quidam putarunt hinc Missam nomen sortitam.* The Masse is ane oblation, taske. or gift, which is presented by hand. Deuter. 16. Certaine of ours haue esteemed the Masse from this Hebrew to haue bene named. Reuclin is more plaine saying: *Missa neque latinum est, sed Hebræorum vocabulum; significans oblationē quæ fit superiori Domino.* The Masse

Mūster in his lexiço. radice Mosus.

Reuclin l. 2. rudimentorū

Masse is neither a Greeke, nor latin, but an Hebrue word, signifying ane oblation made to a higher lorde.

It is also worthie of obseruation, that the parte of the sacrifice among the ancient latins, which frends sent for affectiõ one to another, was called *Missa*; as the Masse is caled in Hebrew: as if the sweete prouidence of God intended, that the figured lamb of God, should be expressed by one name, amõg Iewes, and Gentils, at ther was but one faith to become common betwixt them both. Others beside, as *Alcuin*, *Isidore*, *Rhaban*, *Cassian*, yea and *Melancthon*, &c. do professe the *Masse* to be from the Hebrew.

Girald. syntag. 17. de sacrificio. pag. 446. vide Henr. Henriquez p. 518.

Alcuin. Isidore. l. 6. Rhaban. l. 1. c. 32. Cassian l. 3. c. 7. &c.

For the other parte of our Refotmers auowing such tradition of the Israelits, I haue shewed it before, and therefor wil now produce but one only important and vrgent proofe therof, out of the booke of Conference before the K. Maiestie betwixt Protestants, and Putitans. Lastly *M. Deane* of the chapel remembred the practice of the Iewes, who vnto the institution of the passeouer prescribed vnto them by Moyses, had as the Rabbins witnesse, added both signes and words, eating sowre herbs, and drinking wine, with these woords to both, *Take and eate this in remembrance &c.* Vpon which addition of theirs, our Sauiour instituted the Sacrament of his last supper, in celebrating it with the same words, and after the same name, therby approuing that fact of theirs in particular.

pag. 67. & 68. „ „ „ „ „ „ „ „ „ „

Heere you haue my affirmation confirmed of the Israelits practise; and that our Sauiour approued traditions, and additions, which weare not contained in the text. But by the way *M. Deane* of the Chappel (by his leaue) hath tripped in saying the sowre hearbs not to haue bene prescribed by Moyses: for the expresse scripture contradicteth therin his wisedome. His other trippings, & errours by this speech, in declaration of the Iewes former practice (by what I haue els wher deliuered of it) are notorious.

Exod. 12. v. 8. Num. 12. v. 11.

It seemeth and not obscurly, that he had rather say Christ to haue learned his institution of the ancient Iewes, then to haue conformed it to the Priesthod of Melchisedech. Also

that in saying: *do this in remembrance of me*, he only imitated the said Iewes without further mysterie of ordayning the sacrament of Ordre, and saying of Masse by those woordes. It had bene a prodigious noueltie, that these mē would say any thing of this azime oblation without the pharisaical leauen of some corruptions. But, as I said, their sinceritie it not expected, but rather admired, when it appeareth. Al antiquities in the meantime, al monuments, and records, do from the time of the Apostles, (as I haue formerly demonstrated) testifie the name of the *Masse*, to be as ancient as Christianity is ancient: yea (if it be taken without application to our celestial sacrifice) to be comprised in the ould Hebrew testament befor Christianitie. For in Deuteronomie, the psalmes, and Isay, it is mentioned te expresse the figure of our said sacrifice. Then which, what allowance more authentical, can be imagined requisit?

Deut. 16. v. 10
Ps. 71. v. 16.
Isa. 25. v. 6.

For one thing I am very thankeful to our Reformers: that they imitat lesse euerie day the corrupt custome of our louse Catholikes, who vsually sweare at euery occasion, by the *Masse*. Yet I ame sorie, that they are proceeded to a greater inconuenience, by what succeedeth. They loue rime, and poetrie, in al things, euen in their psalmes (& why should not a light religion loue a light stile?) & their very positions for Doctorship in diuinitie, at least with vs in Dublin, are in verse. Therfor ruil in their affected stile, present them this Epigrāme. What may wante in the rime, shalbe recompensed in the maters pithines.

In Elder times an ancient custume t'vvas,
to svveare in vveightie maters by the Masse.
But vvhen Masse vvas put dovvn, as Ould men note,
They svvore then by the Crosse of this graye grote,
And vvhen the Crosse vvas held like vvise in scorne
Then Faith, and trovvth, for common oathes vveare svvorne.

but

But novv men banisht haue both faith & trouth,
So that God damne me, is the common oath.
So custome keeps Decorum, by gradation,
Looſing maſſe, Croſſe, Faith, trouth, followvth damnation.

Thus much for the name of *Maſſe*. It belongeth alſo to the ſame, that in the yeare 1583. in Diepe a towne of France, a woman of the new religion dandling hir infant that neuer befor cowld ſpeake: the child diſtinctly pronownced, to Maſſe, to Maſſe. The mother warned ſo admirably, went inſtantly with the infant in hir armes, to Church, and fownd therin a learned man preaching of religion. His ſermon being ended, ſhe felt hir ſelfe ſo ſufficiently reſolued, that renowncing hir hereſie, ſhe foorth with became Catholicke. So it pleaſed God to vſe the weake to confownd the ſtrong, to imploy the child to conuert the Parent, and to indoctrin the innocent to name the *Maſſe*, to refute the inſolent in their deteſting it; theſe crying to refrayne from *Maſſe*, and he perſwading to frequent it. And if ſuch Infants *did hould their peace, the ſtones ſhal crie*, rather then the *Maſſe* ſhould be neglected, or the name therof forgotten. Ex annuis literis Societatis Ieſu. an. 1585. Prouincia Franciæ. Luc. 16. 35.

If any inquyre, what is the ſignification, or meaning of the Maſſe, and would be able to expreſſe it to the vnderſtanding both of him ſelfe, and others in breefeſt maner: Let him ſay it to be the bodie of Chriſt ſacrificed, in ane vnbloudie maner, according the ordre of *Melchiſedech*, or (which is all one) Chriſt him ſelfe offered by a lawfull Prieſt, vnder the repreſentation of bread, and wyne. For in only bread, and wyne did *Melchiſedech* ſacrifice; as now to ſuch immaculat ſacrifice of Chriſt, only bread, and wyne is eſſentialy requiſit.

Al parcels of which diſcription, in the due place of each one of them, are apparently approued. VVhich being heedfully learned, neiher auy heretike how deſperat ſoeuer, but will tremble to blaſpheme it, & noe Catholike how impiouſe

soeuer, but wilbe occasioned with great reuerence, and deuotion, to frequent it.

THE FOVRTH CHAP.

¶ *The antiquitie of the Masse, proued euidently belonging to Christ, and his Apostles, by only suffrages of the Protestants*

OMITTING of free liberalitie al aduantage by these and all other my former proofes of the antiquitie of the *Masse*, as if nothing had bene produced: I wil vndertake from age to age to conuict our aduersaries not only in the mayne Conclusion that Christ him selfe was author therof, and that both he and his Apostles said Masse, (which by *Luther* and others of their crue is assured) but also taking thet owne graunte of the hatching and patching therof (these are the fantastical phrases of our iudicious M. *Rider*, of whose seelye eloquence the greateste quircke is to matche and couple it importeth not how impertinently, words of like soune) by Inocentius the third: that before him euen to the Apostles and Christ him selfe, the institution therof doth only belong. Let any whosoeuer after iudge whether in this mater the prediction may not be applyed of *Isaie* the Prophet saying: I *will set the Ægiptians against the Ægiptians: so euery one shall fight against his brother.*

Isay 19. 2.

In the yeare 1215. liued & florished the forsayd *Innocētius* the third, vnder whom was celebrated the Concil of Lateran, consisting by testimonie of *Crispinus* to the number, beside Patriarches, of 70. Metropolitans, 400. bishopes, and 800. conuentuall Priors fully consenting in vnion. and concorde of one and the same beleefe with vs. Now lett vs proceede one hundred yeares further, and wee attaine S. *Bernard* (by them acknowledged a saincte, and one of the lampes of the Church of God) and betwixt both times S. *Francis* and S. *Dominicke* of whom saith the first Protestant English Euange-

Crisp. in his booke of the estate of the Church pag. 345.

VVitaker de Eccles. p. 369.

Pasquils returne into England pag. 813.

gelist

gelist by their confession *Tindal*, in his treatise, The reuelation of Antichrist: *I doubt not but S. Bernard, Dominick, and many other holy men erred as concerning Masse. It* must then haue bene in their tymes. For how otherwise could they haue erred concerning it?

vide Acts & p. 1338. & 573.

In the next hundred yeares to witt a thowsand after the byrth of our Sauiour IESVS CHRIST liued *Berengarius*, whom in the Confutation of M. *Riders* Caueat pag. 303 you haue among other pillars of protestantrie, protesting the beleefe *in the Masse, and Transubstantiation.*

And in proofe that then began the world both in this point and all others in Controuersie to bee Papisticall, or according ont beleefe: M. *Dovvnham* saith of *Gregorie* the seuenth *that he was first of the Popes who was openly acknovvledged to be Antichrist.* of this time saith Iohn Fox, *about the year of our Lord* 1060. *the denying of Transubstantiation began to be accompted an heresie.* Consequently the same must be said of the Masse, without which Transubstantiation can not be conceaued.

Dovvnham treatise of Antichrist pa. 100.

Fox Acts and Mon. edit. an. 1576. p. 1121.

In the ninth hundred yeare after Christ, the Schismatical Greekes sequestred them selues from the Roman Church after hauing twelue seueral times in repentance of Schisme reconciled themselnes therto vntil at last God abandoned them into the turks cruel Tiranny vnder which they remaine.

Such being his iust usual punishment against them that disobey their spiritual Pastor by him appointed ouer al Christiãs in the end to leaue them healples to the crueltie of their deadly enemies. yet this scattered brood (neuer after learning or receauiug any doctrine from the Roman Church) doth noe lesse studiously then Catholicks, but rather more prolixlie & ceremoniously, say Masse, euen by Confession of Protestants: therfor it must haue beene hatched and patched before their separation. I alleadge for my witnesses therof their cheefe Academists of wittemberg, conioinctly in their owne defence against the said Græcians by whome their sute to be allowed by them as brethren was disdainfully reiected. Yea neerer home S. *Edvvin Sands* in his relation of the state of religion v-

Acta Theol. vvittemberg. & Ieremiæ Patriarchæ Constantino. vvittenb. an. 1584. p. 86 97. 99. 100. 102. 104.

vsed in the west parts of the world in the sixt leafe towards the end, auoucheth: *The Greeke Church doth concurre with Rome in opinion of Transubstantiation and generaly in the sacrifice and whole bodie of the Masse.* The same is affirmed of them of Cataia in India by *Phillippe Nicolas* a protestant Doctor, as also of most other inhabitants of the vnknowen parts of the would vntil this last age. which is so assured and remote from all suspition of falshod, that *Andrew Theuet* in his vniuersall Cosmographie testifieth to haue fownd *Abissins*, *Armenians Maronits*, *Georgians of Persia*, *Nestorians*, *Iacobits*, *Lirians*, *Iauians*, *Barias Cephalians &c.* singing masse, & deuoutlye visiting the holye sepulchre to the number of foure thousand, *hauinge bene* (say they) *instructed accordingly euen by the Apostles.* Nether doth *Illiricus* omitt to confesse, that the *Lirians* haue the Liturgie or Masse of S. *Iames* the Apostle, to confirme this whole relation.

In Commēt. de reg. Christi. p. 22. 35. 46 56. 64. &c.

Illiric. Missa Latina. p. 73.

For the eight hondred yeare saith Iohn Camerarius. *Transubstantiationis dogma de Euanescentia panis post annum Christi octingentesimum quinquagesimum in quieta possessione mansit.* The opinion of the transubstantiation (by which is inferred the Masse though which only trānssubstantiation is effected) *of the exclusion of bread, remained in peaciblepossession after the yeare* 850. By this accompt we are already gone 400. yeares in the antiquitie of our Masse beyond the rekening of our aduersaries, according the very supputation of their owne brethern. Let vs in gods name proceede accordingly to the first institutor therof our Lord and Sauiour IESVS CHRIST.

In hist. narrat pag 161.

At the 763. *yeares was the first apparition* (saith *Bullinger* a prime protestant) *of Antichrist:* because forsooth then the doctrin of Masse and all Papistrie began. But yt is cleerer to our purpose, what *Beacon* (of whom in the next Centurie) affordeth, saying: *from Charles the great vnto Charles the fift, the Masse raigned as a mightie Queene in al the Church of the west parte of the worlde.* That is from the seuenth hondred yeare of Christ vnto the yeare and after of 1500. During this 7. Centurie S. *Epiphanius* also inueighed against *Iconoclastes*, for saying the *inuentual sacrifice or Masse* to be only a figure or image, saying none

Bullinger in Apoc. cap. 13, ser. 61. fol. 198 & in pref. Beacon. allea ged soone after.

S. Epiph. act. 6. Conc. Nic. 2. tom. 3.

of the

of the Apostles who were the trumpets of the holy ghost, nor any of the glorious Doctors euer sayd any such mater. *Legas quoscunq; voles: nunquam inuenies neq; dominum neque Apostolos neq; Patres incruentam illud sacrificium quod a sacerdote offertur imaginem dixisse, verum ipsum Corpus & sanguinem.* Read (sayth he) as long as thow wilt, thow shalt neuer find our Lord nor the Apostles nor the fathers to haue called the incruental sacrifice which is offered by the Priest, an image, but the verie body & bloud. But blessed S. *Epiphan*, thow dist not through thy greater happines, forsee the impietie and impudencie of these tymes, in which we reade in pretended reformers of all abuses, (but according the braude pretence of reprobat deprauers) that in all the forsayd authors the contrarie is found, noe incruental sacrifice to haue bene euer conceaued befor *Innocent the third: offering by Priests, yea the name of Priest, to haue bene (forsooth) a late inuention.* And such other reading we now abundantly haue, testifying good to be euil & euil to be good; light to be darknes, and darknes to be light, &c. So that although Christ, Apostles and fathers, stand cleerer then the sonne for vs, yet it is death for vs to beleeue them, or once to gainsaye so manifest damnable falsifiers of all in truth in this mater: although we haue it apparently proceeding from hand to hand to vs from Christ and his Apostles by testimonye of our Aduersaries.

The sixt cẽturie is yeelded as soone as sommoned. *The Masse* (saith *Beacon* whom Puritans do affirme to be a diuine of cheefe note in their Church) *was fully finished by Pope Gregorie the first about an. 600. Laurence Humphrey* affirmeth gregorie to haue set into Englad the *Masse, altars, vestimẽts, images, chalices, Crosses, candlestickes, Censurs, &c.* The Centurists, *Carion, Osiander, Melancthon*, and most other Protestants, autore the same of S. *Gregorie.*

Beacon in the reliques of Rome fol. 344. Abridgement of Lincolne Ministers pag. 65. Humfred in Iesuitismi par. 2. p. 627. Cent. 6. col. 289. 290. Nellan. l. 4. cron. fol. 186. 187.

Cent. 6 c. 10. col. 664.

The fift age hath lesse difficultie: for the more we approache to the true fouders & institutours of the Masse, the lesse obscuritie thereof may be obserued. Of *Symmachus* Pope anno 501. say the Centurists, *Missam enim in formã redegit* he ordered

red the Masse. VVe neede not dwel longer in this contutie, the mater being so apparent in tearme, and tenoure.

In the fourth hundred yeare, the Concil of Carthage wherein S. *Augustin* was present *Missam pro defunctis inuexit* brought in the Masse for the dead, saith *Sylargus*. In the same Centurie liued S. *Leo* of whom saith Bale, *Leo the first allowed the sacrifice of the Masse*. Ther needeth also no Cõmentarie in these texts so deuoid of obscuritie and of such confessed certaintie.

Sylargus in scola fidei pag. 13. Rale iu his pageant of Popes fol. 27.

In the third age liued *S. Cyril* of *Hierusalem*: of whom saith Hospinianus. *Dicit ille quidem pro sui tum temporis recepta consuetudine sacrificium altaris maximum iuuamen esse animarum.* Indede he saith in his time according vsuall custome the sacrifice of the altar to haue bene esteemed the principal healpe of soules, Heere also needeth no interpretation, the Confession being in plainest tearmes, and vnfained.

Hospiuianus in hist. sacramẽtaria pag. 167.

In the second age after Christ liued *Tertullian* of whome saith Osiãder *Tertullianus approbauit oblationes pro defunctis*. Tertullian approued oblations for the dead. VVhat could be spoken more pertinently, or perspicuously? The Centurists doe acknowledge these words to haue bene spoken by *S. Irenæus* l. 4. c. 32. *Docuit Christus oblationem quam Ecclesia ab Apostolis accipiens in vniuerso mundo offert Deo.* Christ taught an oblatiõ which the Church receauing from the Apostles doth offer to God through al the world. Is not this alreadie what was promised that Christ and his Apostles ordayned the Masse, and that in al Christianitie yt was cellebrated? our promise is then accomplished.

Osiãder. cent. 3 l. 1. cap. 5. pag. 10. Cent. 2. c. 4. col. 63.

To the verie fountaine or of springe these streames of proofes haue conducted vs, namely to the first age of Christian religion of Christ and the Apostles. *The Masse was begotten* (sayth *Beacon* befor alleadged in the sixt centurie) *conceaued and borne anone after the Apostles time*. The same in like woords is affirmed by *Sebastianus Francus*, and all the Protestants who iustifie the diuers liturgies of the Apostles; item by Luther himselfe els wher acknowledging Christ to haue ordayned

Franc. ep. de abrogandis statutis Ecclesiast.

and

and said Masse &c. So that *Aſcham* had great reaſon to confeſſe ſeriouſly, *per quos homines cœna dominica de poſſeſsione ſua per miſsam deturbata ſit veriſsimè ſciri non poteſt*; By whom the ſupper of the Lord hath bene diſpoſſeſſed for the Maſſe, in plaine truth cannot be knowen.

S. Aug. ep. 118. vvhitgift in his defence pag. 351. Midlton in Papiſto Maſt. pag. 193.

A ſure rule according to S. *Auſtin*, yea and *D. VVithgift*, that it ſhould be imputed therefor to Chriſt and his Apoſtles. I conclude therfor in the words (but not in the ſenſe) of M. *Midleton*, ſaying. *Peruſing Councels, fathers, & ſtories, from the Apoſtles forvvard, vve finde the print of the Popes feete.* Theſe feete ſteps (ſo wel planted and printed) I deuoutly kiſſe, adore, and follow, leauing al vntroaden by waies to ſtraying and headlong hereticks: hauing themſelues confeſſing that we imbrace & they impugne this ſacred oblation of the Maſſe, although ordained by Chriſt to his Apoſtles, and by them declared to the Church, and in the Church continued in a perpetual ſucceſſion, thereby teſtifying it ſelfe the *Iuge ſacrificium*, perpetual ſacrifice foretould by *Daniel* the Prophet.

Dan. 12. 11.

But let vs know their mindes in ſome few demaunds. *Altars and ſacrifice are linked* (ſaith Doctour Reinoldes) *by nature in relation and mutual dependence one of another. Altaria a puriſsimo & incruento ſacrificio nomen habentia.* Since therfore in ſenſible light and feeling, Altars are extant, teſtifying their antiquitie from firſt Chriſtianitie, as confeſſeth *Cartowright*: why bluſhed not Reformors to denye the ſacrifice, whoſe ſenſible altars ſenſibly reproue them? Soe defenſible is the Catholike beleefe that although al men and bookes ſhould be ſilent, yet ſenſeles ſtones do proclaime the aſſurance therof; although ſenſeles brayns wittingly impugne the truth.

D. Reynolds in his confe-rence vvith M. Hart pag. 552. Nazian. in Iulian. Cartvv. in 2. Repli p. 516.

Our ſecond demand is: wheras among your ſelues you can not agree but that ſome ſay the Maſſe is yonger, others the Maſſe is elder; ſome that it was hatched by this Pope, and others by that, and others that it can not be knoweu by whom, or when: which of you ſhal we beleeue? or why ſhould wee beleeue any of you, hauing your ſelues againſt yonr ſelues in

al that your affirme or denye?

Thirdly if Luther as is shewed, by Sathans only impulsion did impugne the Masse, it being for knowen that what Sathan hated is in it selfe allowable, and the more beneficial to our soules, by how much the more by him hated: and principal Lutherans, as you are taught, do stil tetaine the Masse: must it not be a Sathanical instinct, to insist in the same hate against the Masse, and to spoile poore Catholiks for being found present therat?

If (as in this treatise is apparently proued) Christ, his Apostles, and al principal saints, did say Masse; if to the only vse therof riches were bestowed vpon chalices, pixes, ornaments, candlesticks, cruets, basins, lamps, vestries, Altars, prebendaries, aud most other fundations: if our ancestours deuotions be sincerely pretended to be followed: why do Reformers reiecting the institution of Chtist, the Apostles, and Saints, and diuerting to prophane vses al Ecclesiastical riches & reuenues as oppositly as they may possibly from the vse intended by our ãcestours: why I say these notwithstanding, do they clayme to found their iniquitie vpon Christ, his Apostles, and saints? Also wheras the verie ruins of innumerable abbayes and other deuout places (Beside the death, restraint, and spoile, of so many Prelats, princes, priests, and commons) do cry so lowd that the heauens amazed ring therat, that noe imposture, hypochrisie, or lye, could be more shameleſſe; why do they say that no man, or other thing, is ruined only for Religion?

These and many other like obiections haue oftsoones moued me to gteat compassion, that so base, impiouse, & impudent delusions, haue inconsideratly bene beleeued by so noble, sharpe, and learned Capacities, as in our Contries are plẽtifully abounding. For *Boetians*, *Arcadians*, or other grosse cõceited Nations, although it weare lamentable to see them beguiled to their destruction, yet is the corrasiue torment greater to behould iudicious and profound conceits misled; as rather a *Tertullian*, *Origen*, *Lactantius*, the Grecians, then some *Cerdon*, *Photinus*, *Vigilantius*, *Iohn Husse* or *Luther*. But it seldome

dome happeneth that high iudgments when they fal do not fal deeply. The wisemans errour is commonly incomparable as by infinit instances might be exemplified. Al others may therby vnderstand, that the best indowments of nature without the supernal healpe of diuine grace, are of litle effect toward the attayning or conseruing true beleefe.

In conclusion appeareth by scriptures, fathers, protestants them selues, and experience, that as al other institutions of Christ, so the Masse, in vayne is and hath bene impugned; as being now rather more vniuersal, more reuerenced, more miraculous, more defended, then in al former times. *Aerius* is perished and al his sect, who disliked the oblation therof for the dead. *Pelagius* is vanished and al his brood, who maligned the riches of ornaments belonging therunto. *Bogomeles* who impiously affirmed the sacrifice of the Masse to be the sacrifice of Diuels, is now with other execrable blasphemers among the Diuels. variable *VVickliffe*, ringleader of this variable reformation (out of which after he died, and sundrie times abiured it) denyed it to be in the Gospel, and now for impietie is holden to be ane heretike not only by Catholiks but also his Confederats. *Iohn Hasse* could dislyke any instruments to be vsed at Masse tyme (yet both he and diuers Protestant Martirs without scruple partly said partly heard Masse) but obtained thereby smal credit with any, and final Confusion with the residue. *Luther, Caluin, Anabaptistes*, and al this late reforming crue, do detest it, reuile it, blaspheme it, by first professed motiue from the Diuel; yet as I said, it shineth in Godes Church infinitly more cleerely, and powerfully therby: as the brightnes and bewty of the Moone is knowen to be greatest when doggs barke most vnquietly and noysomly therat.

Acts & Mon. treating of vvickliffe pag. 91. 95. 98. 846.
See the Protestants Apologie pag. 350.
M. Iacobs defence of the Churches & Ministerie of England v. 13.

I therefore intreat and implore due attendance to these former allegations consisting of al assurance that any doubtful minde might require to be resolued of the truth. Let beside such assurance first the example of many of the principal protestants (of whom beside manifould others, to my owne knowledge in one only yeare, at least 8 Ministers and that but

of one contrie, haue publickly recanted, and diuers of them alreadie haue writen against their former errours) entring into seriouse deliberation to wit of al points & persons now at variance, against God and vertue; of the inuiolable stability of Catholikes, and of the constant instability of heretikes; of the general consent of those, and the iarring discord in al places of these; of also the different fruits, life and death of first planters of both professions: let I say the example of al such as enter into like mature Consideration of these points, & therupon in multituds haue retyred and doe retyre to the piller of truth, the chast spouse of Christ, without spot or wrinke, the Catholike Roman Church, with godly remorse daily present at Masse, magnifying the endles bountie of Gods mercie for such their allowance by their happy deliuerance from schisme and heresie, moue & perswade the (ô deceaued Christian Reader) to doe the same. I know it to be true, that which *Lewes Richome* in his late consolatorie Epistle to the Queene of France affirmeth; to wit during the time that heretikes newly conuerted might be compted (which now is in manner impossible for recantations of whole paresshes and prouinces togeather) that the religious of one only ordre deliuered a list of three score, and sixe thousand by name and surname by thē conuerted in one onely kingdome. I know it also to be true, the throngs of protestants euery where recanting to be such, as daily praiers are made for perseuerant continuance of charitie, in the clergie not to be dulled in assisting them. But thou wilt take perhap more certainty by the confession of Reforming brethren in this cause. Then listen, and giue credit to the late Suruey against the Booke of common prayer, saying often pa.25.105.&c. *The times decline fast to poperie. These times be declining to Poperie, &c.* VVherunto are conformable the wordes of Doctor King now tearmed Bishope of London, which are extant in the late Booke of M. Leach (one of the 8. Ministers aboue mentioned) pag. 60. *In these reuolting times* (said D. King) *when there is such general Apostasie from the (pretended) ghospel vnto poperie.* VVhich if it be true during so cruel persecution against only

such as are knowen Catholiks: thinke what it would be if not only al persecution ceased but also for greater aduersitie they might hope for greater prosperitie, & contrarywise they now staggring (as most and principalest seeme to be) might be aduanced by like losse of liuing, libertie, and life, vnles they did spedely abiure and renounce their alreadie disliking profession. Bunnie in his treatise to pacification affirming most to hould which them, *only for their present estate*, may help wel this consideration. wherby may appeare the meretricious impudence of the Downfal of poperie, persuading poperyto be decaying when it most of al prospereth. At least if such euidence, instruction, and example, wil not moue thee: such help and prayers as I could or can affoord in this diuine oblation hath not been, nor is nor shalbe wanting: which is al that God or charitie exacteth at my hands.

THE SIXT PARTE.

OF DEFECTS INCIDENT IN THE SAYING, AND HEARING Masse.

THE FIRST CHAP.

¶ *How defects may chance at Masse, and should be supplied.*

Suarez. in 3. p. disp 8. sect. 1.

FIRST it is to be knowen, that the Rubricks of the Missal in this behalfe, are rather Doctrinal institutions, then obligatorie Constitutions: not hauing in them selues their necessitie, but in the things wherof they treate and in the Doctrin wheron they are founded. Secõdly this general obseruation in this mater is to be considered: *In talibus nihil est iterandum, sed cautè supplendum quod incautè fuerat prætermissum*, In like things nothing is to be iterated, but that consideratly to be supplyed which inconsideratly was omitted.

Innocent. in c. & 2. de sacram. non iterandis.

Now therfor I say, when ther is any defect in the essential points, as ether in the host, or wyne, or forme of consecration, & c. they are to be supplyed. VVerfor if for ane host, any other thing, or water for wyne should be cõsecrated; the consecration is to be renewed, reiterating only the essential forme, without repetition of the Circumstances. Yea, although the Priests had ether by the ablution, or by other meanes, broken fast, he is to receaue both formes; the integritie of the sacri-

Suarez. loc. cit.

fice

fice being to be obserued by the law of God, and the fast only by the law of the Church. If any do only doubt whether they had consecrated, or noe, they are neuertheleſſe to proceede in the oblation, not withstanding such doubt, vnles they haue pregnant probabilitie of their omission. If the prieſt after receauing ablution, do perceaue any smal crumms of the hoſt, notwithstanding he be not now fasting, yet he may receaue the sayd crumms, as being belonging to the integritie of that action, toward which totaly he first did come fasting. Suarez. disp. 68. sect. 6.

If only a spider fall into the chalice, the prieſt (if he feare not to vomit,) may drinke it with the sacred bloude; or take first the spider away, wash it diligently, and after burne it, throwing the ashes in the sacristie. If it be froſen, it may be owtwardly warmed, or deuided into parts, and so receaued. If it chance to be shedd, if any parte remayne, it is to be receaued; and ther needeth no new consecration: for Christ is wholy in the least parcel of the formes. The reſt is to be drauen into some lynnen, towe, or the lyke, and being dryed, to be burned, as befor, together with the scrapings of any thing whervnto it had soaked, and the ashes to be placed behind, or besid the altar. If it fal on lynnen, or carpet, they are thrise to be washed and the ablution to be reserued and the parts tuched to be cutt away, and to be burned as befor. Suarez loc. cit.

And when any of these essential defects can not be supplyed by the celebrant, some other Prieſt is to accompliſh the dutie. As for the pennances in the rubricks mentioned, they bynde not vntil they be impoſed, & are thought now to be owt of vse. Many other particulars are to be peruſed in the rubriks. Only in the essential defects, reiteration is necessarie, & not in the accidental.

Concerning the Accidental defects, may be first named the Altars not being of stone. Also if it be not of that quantitie, that both the hoſt, and chalice, may consist theron; at least according their greater parte. Secondly, the lynnen cloathes succeede. Of these in the Decretals is signified that they anciently weare fower diuers in numbre. Now of neceſſi- Suarez. disp. 81. sect. 5. de Conseer. dist. 2. c. si per negligentiam.

tie

tie ther must at least be two, besid the Corporal; that if the chalice should be ouer turned, it might fall into lynnen, which may be washed, and the water conserued, and ether receaued, or layd vp with deuotion. Of these do make mention S. *Clement*, and *Optatus*, and particularly the *Concil* of *Rhemes* saying; *that Altaria cum omni veneratione honoranda sunt, & mundissimis linteis, ac pallis cooperienda*, are with al reuerence to be honored, and with most neat lynnen, pals, or Corporals, to be couered.

S. Clem. ep. 2. Optat. l. 6. Conc. Rhem. apud Burch. l. 3. c. 97.

Thirdly, *Corporals*, (of which we haue treated befor) are also requisit to Masse vnder greueouse sinne, by meanes of the commandement, and custome of the Church, and reuerence due to the heauenly mysterie. Any of the other lynnē, but not al, vpon occasion, without scandal, and contempt, might without mortal sinne be omitted. The *vaile* is rather decent, then requisit by any necessitie. The *Palla* is both requisit, and to be consecrated, as being anciently ener a parte of the *Corporal* dubled ouer the chalice. So also is it to be of lynnen, that it may be capable of such consecration: which is also in the last rubricks, inioyned. The lights should be of waxe, and in necessitie a lampe of oyle may serue. In rigour, ther is at least one light necessarie: decencie requireth more. The general custome of the Church excludeth tallow candles. By which is also required, that the *Missal* be retained not only by them who cannot want it, but also by others who perhap haue al the Masse in memory. yet the sine in this is no greater, thē the danger of omission of anie necessarie portion of the *Masse* if the book weare wanting. VVher the memorie is sufficiēt of it selfe, he needeth not to reade the booke, but only to haue it present for securitie.

Suarez. d. 81. sec. 6.

Suarez. d. 81. sect. 6.

The necessitie of these accidētal implements of the Masse, is exceeding great by reason of the vniformitie, the precept, and custome of the Church, and the decencie of the sacrifice. So that they are not to be omitted, for occasions otherwise vrgent, as to communicat a sicke person, & c. such necessities being not absolute, and consequently of lesse importance, then to obserue the vniuersal Rites of this so dredfull, and ce-

Suarez. in 3. p. disp 68. sect. 5.

lestial

lestial oblation. with noe lesse caution is to be prouided, that vpon priuat deuotion, none adde ceremonies, or prayers: For so the Concil of *Trent*, so *Pius V.* requyreth. Suar. disp. 84. sect. 2. Conc. Trid. sess. 22. Pius v. in Rubricis.

In al which, notwithstanding that the offence of omitting any of the prayers, ornaments, cæremonies, be in it selfe greauouse; yet, as in all other positiue præcepts, so in this the litlenes of the mater may make it venial. So that in necessitie, the omission of the stole, or girdle, & c. may be excused from mortal sinne. Also in these vestiments, the stole may supply the girdle, & the maniple some time the stole. Besid al which, particular priuiledges haue great power in these Ceremonies, no lesse then in al other positiue obseruations. But alwayes particular regarde is to be taken, that sluttishnes in ornamẽts of the Priest, and altar, be omitted; as being a deadly sinne, especialy toward the *Corporals*, in opinion of *Paludan*, *Caietan*, *Siluester*, & others, if it be exorbitant. VVherof in al occasions I giue warning for the great respect requisit in the mater, yet do omitt to inculat it for euery particular, supposing to haue therof amply treated befor in the chapters of Churches, and their riches. Palud. dist. 13. q. 2. a 6. cõcl. 3. Caiet. in sum. verbo Missæ Celebratio. Silu. v. Missa primo. q. 2.

THE SECOND CHAP.

¶ *How we are Christians bownd to heare Masse?*

THE lãd of *Chanaan* (into which the children of Israel weare after many promises, miracles, and long delay, brought) contayned in leinth fone nine dayes iournies, and in bredth three. Owt of all places of this contrie by the expresse commandement of God, at least thrise euery yeare, the whole multitude of man kinde weare bound to repayre to *Hierusalem*, to the cheefe solemnities, with their oblations. Ar. dowt of Aegipt it selfe being farther distant, a curse was pronounced against the Israelits, that euen from thence did not resort to the forsayd solemnities. Now Gods holy woord Arias Montanus. Deut. 16. v. 16 Zachar. 14. v. 18.

Hebr. 10, v. 1. doth assure vs, *that the vvvld law had but a shaddow of Good things to come*. So that to any Christian vnderstanding, it can not but appeare, that the feruour to be present at Masse to them that neede not so many ioutnies to inioye it, (considering, *that it is the good thing which in all former rites of the ould lavv vvas prefigured*) must not only be requisit to be wished, but also that it is a kinde of impietie, and more then Iudaical slacknes to neglect it when it may be had; or to misdemeane themselues in place, wher it is celebrated: the rather that (as I intend God willing els wher to shew) it hath in it selfe an actual application of Christs passion toward the satisfying for the debt of al their sinnes, that particularly cooperat therto, and are assistent without putting an impediment betwixt them selues, & so great a benifit: As also, that of al other meanes it fortifyeth most our prayers toward an effectual and vrgent grawnt, can therfor any lightly esteeme of such propitiation, and such efficatie, that is not either an infidel, not to beleeue it, or a reprobat, not to esteeme it?

S. Aug. de Ciuit. l. 17. c. 20.

li. 2. part. vlt. & c. pp. vet.

First therfor, besid the exigence of veneration toward this Diuine summarie of al Christ benifits toward vs (in which, saith S. Ambrose, *offertur Christus in imagine quasi recepiens passionem suam*, *Christ is offered as in a resemblance receauing his passion*; or as S. *Gregorie* sayth, *renewing his passion in a mysterie*; or as S. *Austin* saith, in a mysterie so farr beyond them of the owld testament, *that in them, præfigurabatur occidendus, in hoc annunciatur occisus*, he was forshewed as to be killed, in this he is shewed as killed) the holy Church hath added a district præcept, that if any Christians would be so profoundly incõsiderat, and vngrasful, as not to honour, and attend the mistical passion of Christ, wherin he deliuereth him selfe as a lamb slayne to euery one that would present it to his iust father betwixt his reuenging iudgment, and the sowle of him so presenting: that at least they might be moued with the obligatorie constitution of his Church, not to absent them selues on holy dayes, when al excuses of other imployments are auoyded.

S. Ambros. l. 1. off. c. 47.

S. Greg. hom. 37. in Euang. S. Aug. de fid. ad Pet. c. 19.

Missas die dominico sæcularibus totas audire, speciali ordine præcipimus,

mus, we ordayne by especial decree, that al secular people heare the whole Masse vpon sondayes. VVhich also in other Canõs is reiterated. de Consecr. d 1. c. Missas. c. omnes fideles. c. cum ad cælebrandas.

By which woords, in them selues apparent, is shewed that none can be absent from any parte of the Masse, from the begining to the ende, without a fault, in like maner as a Priest can omitt noe parte of his office, he that fasteth, noe parte of his fast, he that restoreth, noe part of of his restitution, without a fault.

It is one thing to say, that a fault is committed by being absent from any parte of the Masse, and another thing, that the præcept should be trangressed by a deadly sinne, by absence frõ euery parte. Some Diuins make it noe deadly sinne, as *Antonin*, *Tabien*, *Siluester*, and *Sandoual*, to come only at the reading of the Epistle. Some none, yf at the reading of the Ghospel; as *Soto* & Nauarr: or if they come at the begining, & cõtinue only to the communion. For thes authors hould, that any lesse parte of the Masse (in the accidental points) then the thirde, whether it be befor, or behynde, doth not binde the partie absent, in a mortal sinne. Others affirme the *Canon* only of the Masse, to be of obligation vpõ holy dayes, for auoiding of mortal sinne: although they al hould, a great venial fault to be committed in being absent from any parte therof. For my parte, I alwayes disliked the district proceeding with God according yard and inch (especialy when it is not alwayes secure to follow the the largest opinion): he saing by his Apostle, *Who sowweth sparingly, shal also reape sparingly.* Antonin. 2. p. tit. 9. c. 19. §. 1. Tabien. v. Missa. n. 10. Silu. v. Missa. 2. q. 1. Sandoual. trac. de off. Eccl. par. 6. c. 14. Soto. d. 13. q. 2. a. 1. Nauarr. c. 21. n. 2 & c. quando, de consecr. d. 1. not. 10. n. 19. Vide Suarez. disp. 88. sect. 2. 2. Cor. 9. 6.

The same I affirme of them, who by a more common, then commendable opinion of diuers, do content them selues with only hearing as much of a second Masse, as by casualitie they had fayled to haue heard of a former. VVhen indede ther is any necessitie, they may follow such opinion. Otherwise, although I will not reprehend it, yet much lesse will I defend it. For therby insueth, that if any entred in to the Church, when one Priest had begon, and another weare in the midst he needed not to heare but of each of them halfe a Masse: Suarez. disp. 88. sect. 2.

wihch would be both absurd & scandalouse. For his attention may be sufficient toward both oblations, noe lesse then toward his saying together his office, and his hearing Masse, vpon a diuers obligation. Also, the breuitie of time is no more ane impedimēt in so hearing Masse, then in satisfying both his office, and the peæcept of hearing Masse in one, and the same time. And for other excuse, ther can none be forged, to shew this deuotion to be vnlawful and not the former. Farre from this sparing distrietnes in deuotion, was S. *Margarit* Qneene of Scotland, *who daily besid a highe Masse, heard fiue, or six others*. The like your may read often in the liues of Saincts: in it of S. *Eleasar.* of S. *Heduiga* duches of *Polonia*, of S. Bonauenture, S. Thomas of Aquin &c.

Sur. 10. Iunij. c. 8.

Surius. 27. sept c. 18 in Sur 15 octob. c. 5 &c. Suarez disp. 88, sect. 6.

This obligation is extended first toward al faythful, from the yeares of discerning betwixt good & badd, which vsualy is about 7. yeares. Nether doth God in his secret iudgment omitt to chastise children seuerly, when they abowt these yeares neglect his or his churches commandements. Besid like example in S. *Gregorie*, thus we reade in the leters of the Societie of IESVS, anno 1594. A gerle of six yeares ould, coming by sicknes to the point of death, exclaymed: *VVretch that I ame, black moores tumble me into a boyling kettle*, Hir parents terrifyed, did sprinkle hir with holy water, blesse hir, recommend to hir the name of IESVS. some respit ther was: But in the morning, she more horribly scritching, *Take me Diuel, take me*, suddēly died. The Parēts being demāded of hir education, acknowledged according hir ripenes of witt manye wanton speches vncorrected, great neglgence toward Masse, and particularly that she had neuer bene confessed. An example of great for-warning to al both parents and children to doe the contrarie.

In Prou Mediel. & Aronensi domo Probationis.

Secondly toward al holy dayes approued in that place, the forsaid obligation is extended. But yet it is extended only with that moderation, that it bindeth not with likelyhood of any importāt domage to insue, by being preser in that time at Masse. So that, not only the danger of life, either by enemies, or by infection

fection, but also the dãger of any infirmitie to be taken, or increased, or the dishonour by wanting apparel, or attendance conuenient, or infamie by reuealing any secret offence, or loosing commoditie of companie in trauayling, or any feare of theft by being absent, or important vnexpected busines; Also if their presence be necessarie to their neighbour in sicknes; or if anie discension for preeminẽce by resorting to Masse weare probable, or any dangerous ielousie, or choler; Itẽ if by office, or obedience, they being soldiours, heards, nurses, seruants, and the like, they could not depart from their charge: or if it be a custome of the contrie, for example sake, that women should not departe their houses before churching, in a certain tearme, or after burial of their husbands; In al thes cases or occurences I say, and like impediments (when they can not be auoided, by a litle paines in going sooner, or later, and that they are in deed, and not by imagination dangerous, & likilye) the obligation of this præcept, ceaseth.

And although it be very conuenient for euery one to hear Masse in his parish Church, therby to vnderstand when any fasts, and feasts, excommunications, marriages, restitutions, are denounced; and that manifould ancient Canons doe cõmand the same; yet if their deuotion prouoke them, to other places, especially of priuiledged persõs, & that either for their frequenting the sacraments with more commoditie, and better assistẽce, or for other like respects; they abũdãtly satisfie the præcept: and in this, the ancient Canons, by practise of Christians in al contries, are abrogated. Yet is it expedient, that at certaine times, (especialy when any offerings are due), parishoners should accommodate their deuotions to repaire to their parish Churches; & also at other fitt times inquire when in them any thing hath bene denounced to be obserued.

Suarez loc. cit.

Nauarr. c. 21. n. 5. Angel. v. Missa. n. 59. Sil. v. Missa. 2. q. 5. & v. excommunicatio. 2. n. 20. Turrecr. in c. Missas. de Consecr. d. 1. &c.

As for deuotion during the time of Masse, how great it was in S. *Catharin* of Sienna, did appeare, *wheras for meere deuotion, hir hart did so beate therat, as if it vvould haue burst out of hir bodie, & that with such noise, as the Assistents might heare it.* But of this after. Now I wil onely record this one historie following

Sur. 29. Apt.

Æneas Siluius, who after was Pope, recompteth, *that a certain gentleman was long followed with a lethargical temptation to hang him selfe. His ghostly father admonished him daily to heare Masse. Which he fulfilling, and for that vse (as most gentlemen are wont) keeping a Chappelin: it chanced his chappelin to be inuited to the feast of the next towne. The gentleman licenced him, intending to follow him instantly. But by the craft of the Deuil, manifould affaires insueing one vpon another, he lingred til that all Masses weare ended. Wherat in al hast, but in vayne, inquiring vp, and downe, he fayled to finde any Masse, to his inestimable greefe, the rather that his tentation returned. Such was his sorrow, as most beholders wayled to behould it. Among the residue, a certain labourer that litle vnderstood the benifit of hearing Masse, said: I would you would buy my being at Masse to day: I would sell, & renoūce it good cheape. The gēleman exceeding gladd to heare his profre, flung his cloake for recompense, to the great admiration, and satisfaction of the labourer. So the tentation of hanging departed from the gentleman to the labourer, who hat very day hong him self.* Learne by this the good and ill by hearing and not hearing Masse daily.

THE THIRD CHAP.

¶ *A most exquisit Monument of the singular zele of Primatiue Christians towvard the hearing of Masse notvvithstunding al greatest dangers.*

BESIDE the name of Masse in the primatiue Church, especialy in Africk, this diuine sacrifice was vsually called, by the name, of *Collecta*. Concerning which name, a noble, and notable antiquitie ful of instruction, ful of example of first Christian feruor, and ful of rare doctrine (that by ould *Pagans* and by late *Reformers* this sacrifice was sutably detested, none being repugnant to God without being aduersaries to it) is extant in the second tome of *Baronius*, to this effect following.

Baronius. to. 2. anno Christi 305.

VVhen many Christians weare indited before the Procō-

sul

sul *Annlinus*: he first demanded one called *Datiuus, of vvhat estate he vvas; and vvhether he had assisted at the Collecta.* Datiuus answered, *that he vvas a Christian; and consequently omitted not the Collecta.* Instantly he was to be hoysed on the rack, or torment: & when the tormentours prepared first to execute their crueltie, vpon him, and weare now to teare with yron hookes his fleash from his side; the glorious *Thelica* started through the presse and presented him selfe, saying: *VVe are all Christians: vve haue collected, or heard Masse.* The Proconsul in al furious rage caused him first to be most exceedingly cudgeled, or rather clubbed, also to be hanged on the rack, and to be grated with fleach hookes. During al which furie, the constant *Thelica*, in al cheerfulnes said, *Deo gratias*, thankes be to God, And when the Proconsul with more barbarous malice proceeded, inquiring, *vvho els had bene in the assembly, and* VVho *the Priest*: the victorious *Thelica* answered: *vve al haue bene together vvith* Saturnin Priest, *novv in presence before the among vs*: whome he then pointed out, because otherwise al the mater was knowen; and such he knew was the desire of *Saturnin*. After which words *Thelica* in his greatest torments prayed, *that God vvould forgiue his tormentours*, declaring, *that he & his fellovvs vveare noe murtherers, or other Malefactours, and therfore that they laboured against God, so to mangle, and butcher them.* Then said the Iudge: *Thou shouldest haue obeied the Emperour.* Wherto he answered: *I only regard the lavv of my God, vvhich I had learned: it I obserue, for it I dye, besid it ther is no other.*

Then *Datiuus* ane Alderman, or Senatour, was next tormented; who continually vpon the rack professed, *that he vvas a Christian, and had bene at the Collecta.* VVherupon his brother, a man indeede in authoritie, but in those times estranged from the Christian Religion, said: *This is he, my Lord, that in the absēce of our Father vve being heere students, seduced our Sister* Victoria, *together vvith* Secunda, & Restituta, *from the most renovvmed citie of* Carthage, *to the rustical* Alutin, *and vvho neuer entred our house but that he vsed to persuade Virgins.*

VVherat the most religious *Victoria*, excepted in a Christian

stian resolution, saying: *Whether came by any persuasion, nor in his compagnie, but of my owne fre consent.* Therupon the bloudie tormentours in sauage crueltie tortured *Datiuus*, like doggs renting his fleash from his bones, leauing his bowels in sight, his pale ribbes resembling the grate of a prison, out of which the heate of his entrails smoaking seemed to be the breath of his soule desiring by secret cryes, to be inlarged owt of the bodies dungeon; he in meane time praying, *that God would not suffre him to be confounded*, eft soons reiterating *his being at the Collecta, or Masse, with conuenient, and religious deuotion.*

After whom owld *Saturnin* the Priest, who had celebrated the Collecta, or Masse, was produced: of whom the Proconsul demanded: *Dist thovv celebrat the Collecta to all these, contrarie to the commandement of the Emperours, and Princes?* Saturninus awnsuered: *without all feare, we celebrated the sacrifice of our Lord.* The Proconsul sayde *How soe?* Saturnin awnsuered: *becavse it covld not be omitted.* Then was he trussed on the racke. At which time, *Emeritus* skipping foorth, sayd: *I ame occasioner of all; in whose howse the Masse was said.* To which the Proconsul being at such his couradge astonished, awnsuered nothing, but sayd to *Saturnin* (whom the tormentours afflicted beyond all tygred spyte, raking gobbets of fleash from his bones) *shouldst thow haue disobeyed the law?* To whom *Saturnin*, first giuing God thanks in his torments, sayd: *it is the law that inforced me, it is the law that instructed me.* So he also hauing wearied the Ministers of inhumanitie, was reserued to a further trial.

Then the Proconsul turning to *Emeritus*, sayd: *VVas the Collecta done in dede in thy howse?* Emeritus awnsuered, *yes.* The Proconsul replied: *why didst thow allow them to entre?* Emeritus awnsuered: *They weare my brethren, and we covld not be without the diuine sacrifice.* Instantly he was drawen to the dredfull torments, a fresh tormentour being appointed for him, and in his suffring the Proconsul saying: *Thow oughtest to haue obeied the law and Commandement of the Emperour. But* (said Emeritus) *God is aboue the Emperour.*

And

And now so many worthy bodies, so fowly, and brutaly torne, and seeming so many carcases long fedd on by crowes, and cormerants; the Proconsul in a manner faynting in beholding them, said to the residue: *you behould this spectacle. relent therfor, and conforme your selues to the Emperours appointments, that you maie liue in happines.* To whom they al with one accord togeather said: *VVe are Christians, vve wil fulfill Christs appointments, to the last drop of our bloud.* Then said the Proconsul to *Fælix*, one that was of the forwardest of the crue: *I doe not inquire vvhether thou be a Christian, but vvhether thou dideſt aßist the Collecta, or Masse.* To whom *Fælix* answered: *As if anie can be a Christian vvithout the sacrifice of our Lord &c.*

To be breefe, al men & women weare executed to death: they in great ioye and resolution suffering; their tormentours in the meane time in greefe, and feoblenes, (as they rather that suffered, then tormented) fainting: they exchanging a mortal, incertain, and seelie consolation of a short life, and in sorrow ending pleasures, for ane immortal crowne of celestial blisse; contrariwise their tormentours blinded and beguiled with transitorie shaddowes of false deluding wealth, and delits, and finally reserued to be æternal fuel of the vnquenchable fier of Hel.

By al which is euidently demonstrated (for these examinations are extracted out of the verie publick acts, or records, of Proconsuls, of which none euer yet had suspition) that the same hatred that is now against the Masse or *Collecta*, the same search of Catholike Christians, the same, and greater extremities toward them, then by *Pagans*, now by *Reformers*, to be cõformably followed, against this heauenly sacrifice, and such as are religious vnto and toward it. But after a while, we wil God willing alleage other lawful occasions, why first and last Christians did and doe in such feruour & religion, frequent this celestial misterie, and rather indanger, yea and indure al losse of goods and life, then to want it, or to suffre it to be debarred from them. But now let vs know how frequent was the holie communion among primatiue Christians, to learne thereby

whether we follow them as beseemeth vs or noe.

The fovth Chap.

¶ Of the dutie of Christians, tovvard often frequenting the blessed Sacrament.

FIRST, in this article is further to be declared the deuotion of primatiue Christians to haue as of dutie frequented daily the holy communion. For so the canon of the Apostles did prescribe. *Omnes introeuntes fideles, & scripturas audientes, non permanentes autem in oratione, & sancta communione velut perturbationem instituentes in Ecclesia, separari oportet.* All faithful entring, and hearing the scriptures, but not remayning in prayer, and holy communion, are to be separated, as raising an vprore in the Church. To which the Decretals consent, saying; *peracta autem consecratione omnes communicent, qui noluerint ecclesiasticis carere liminibus. sic enim Apostoli statuerunt, & sancta Romana tenet Ecclesia.* The Cõsecration finished, let al cõmunicat: who wil not, be barred frõ accesse to the church: for so the Apostles decreed, & the holy Romã Church obserueth. And S. Cyprian doth often insinuat such to haue bene the vsual practise of first Christiãs, whẽ the heat of diuine feruour most florished. So did it remaine to S. *Hieromes* time, when he said, *scio Romæ hanc esse consuetudinem vt fideles semper Christi Corpus accipiant*; I know this to be the custome at Rome, that the faithful do alwaies receaue the bodie of Christ. Accordingly said S. Chrysostome: *qui sibi nullius mali conscius est, hunc oportet singulis diebus accedere.* He that is not guiltie of anie crime, should enery day approach. And S. Austin: *Accipe quotidie quod quotidie tibi prodest: sic viue vt quotidie mereariis accipere: qui nõ meretur quotidie accipere, non meretur post annum accipere.* receaue dayly that dayly profiteth: so liue as to be worthy to receaue dayly: he that deserueth not to receaue daily, deserueth not after a yeare to receaue.

Canon Apost. 10.

de Consecr. dist. 2. c. Peracta.

S. Cyprian. expos. orat. dom. & ep. 1. l. 4. ep 6.

S. Hier. apol. cont. Iouin. & ep. ad Lucinum Beticũ.

S. Chrys. hom. de S. Philogonio.

S. Aug. ser. 28. de verb. domini. lib. 50. hom 42. & ep. ad Ianuarium.

Next, are we to vnderstand the slacking, and declining of such

such deuotion, to haue first bene at the most from daily, to wekely. *In omnibus Dominicis diebus, alijsque festiuitatibus, oblatio ab omnibus viris ac mulieribus fiat, tam panis quam vini, & finitâ Missa oblationes a presbytero accipiant:* on sondayes, and other festiui ties, let al men and women bring their offerings of bread, and wine, and the Masse being finished, let them receaue the oblations from the Priest. And that it might not fayle to be wekely, was expressely commanded. *In primitiua Ecclesia omnes qui celebrationi Missarum intererant, singulis diebus cõmunicare solebant, sed excrescente fidelium Multitudine, traditur institutum diebus Dominicis communicarent.* In the primatiue Church, al did dayly communicat who weare present at Masse. But at leinth the multitude of Christians increasing, it was decreed, they should communicat on sondaies. At which time if they did not communicat, it was accompted a greeuous omission, as appeareth by these words of S. Ambrose: *Cùm videmus plures è fratribus, pigrius ad Ecclesiam venire, & Dominicis præcipuè diebus minimè cælestibus interesse mysteriis, prædicamus inuiti:* VVhen we behould many of the brethren to come slowlie to Church, and especialy on sondaies not to partake the Diuine mysteries, we preach vnwillingly.

Burchard. l. 5. decret. c. 32. Conc. Matiscon an. 680.

Durand. in rationalj l. 4. c. 53.

Constit. Caroli Magni. l. 6. c. 162.

S. Ambros. serm. 10.

By which obligation, the *Sondaies* a litle after seeme by him to haue bene called the *Sacramẽtal* dayes: *quomodo se excusare potest, qui sacramentorum die prandium sibi domi præparans, prandium cæleste contemnit, & ventris curam faciens, animæ suæ negligit medicinam?* For how can he excuse him selfe, that vpon the dayes of the sacraments, preparing his dynner at home, doth contemne the cælestial dynner, and taking care of his bellie neglecteth the remedie of his sowle? To which tyme, & decree, belongeth this saying of S. Austin: *Quotidie Eucharistiæ communionem accipere, nec laudo, nec reprehendo: omnibus tamen dominicis diebus communicandum suadeo, & hortor.* To communicat the Eucharist daily, I nether commend nor reprehend: yet I aduise and intreat to communicat euery sondaye.

Ibidem.

S. Aug Eccles. iast. dogmat. c. 53.

From wekely communicating, the next fall was (although by excommunication it was preuented) to euery third sonday.

Micrologus. cap. 51. *Apud Græcos etiam, vt legitur, excommunicandus eſt, qui vſque ad tertiam dominicam non communicauerit.* Alſo among the Græciãs as it is read, he was to be excommunicated, that did not receaue to the third ſonday. But this excommunication did not hinder the fall, to ſuch third ſonday, and after by degree to a further diſcent.

de Conſecr. d. 2. c. ſecular. Honorius in gmma anima. c. 66. *Poſtquam Eccleſia numero quidem augebatur, ſed ſanctitate minuebatur, propter Carnales ſtatutum eſt, vt qui poſſent ſingulis Dominicis, vel tertiâ Dominicâ, vel ſummis feſtiuitatibus, vel ter in anno communicarent.* After that the Church began to multiplie in numbre (note the words following) but to deminiſh in holynes: for carnal folke, it was ordained, that al that might, ſhowld receaue each ſondaye, or third ſondaye, or cheefe feaſts, or thriſe each yeare.

Then it came to be inacted, *Communicandum Dominicis quadrageſimæ, in cœna Domini, in vigilia paſchæ, in die Reſurrectionis, in die Pentecoſtes, in Natali Domini*, that communicating ſhould be on ſondayes of lent, on Maundie thursday, on Eaſter eaue, on Eaſter day, on whitſonday, on Chriſtemas day. S. *Chryſoſtome* remembreth this cuſtome, ſpecifying alſo twelfe daye:

Siluer. pa. cla. apud Iuonem Carnote. 2. pũr. c. 29.

S. Chryſ. to. in ep. ad Epheſ. & hõ. 61. ad pop. Antioc. *Si imminerent, inquiunt, ſacræ quadrageſimæ tempora, ſi adeſſet Epiphaniorum dies. At qui non tempus acceſſus, non Epiphania, nec quadrageſima dignos facit qui accedant, ſed mentis ſinceritas & puritas.* *If ſay they* (who come rather for cuſtome, then deuotion) the tyme of holy lent, if twelfe day weare come. But not the time of approaching, nor twelfe tide, nor lent, maketh them worthie to reſort, but the ſinceritie, and puritie of the mynde.

At leinth, the decaye of godlines begining in Græce, ſome Chriſtians therin communicated but yearly. VVhich S *Auſtin* together reprehendeth, and declareth, in theſe woords:

S. Aug. ſer. 28. *Si quotidianus eſt Cibus, cur poſt annum illum ſumis? quem iam modum Græci in oriente facere conſueuerunt.* If it be a daily foode, why doſt thow receaue it after a yeare? which maner the Græcians haue accuſtomed in the Eaſt to hould. And becauſe any badd example is eaſely imitated; and that a doctrin of libertie finbeth many followers; leaſt that the forſaid Corruption ſhould

infect

infect the flock, So that after it cowld not be restored, the Church of God made this decree: *Omnis vtriusque sexus fidelis postquam ad annos discretionis peruenerit, semel saltem in anno confiteatur suscipiens reuerenter ad minus in pascha Eucharistiæ Sacramentum, nisi forte de proprij Sacerdotis consilio, ob aliquam rationabilem causam, ad tempus ab huiusmodi perceptione duxerit abstinendum: alioqui & viuens ab Ecclesiæ ingressu arceatur, & moriens Ecclesiasticâ careat sepulturâ.* Euerie faithful of either sex, after coming to the yeares of discretion, at least once a yeare let him confesse, receauing reuerently, at least at Easter, the sacrament of the Eucharist, vnles by chance by councel of his propre Priest, for some reasonable cause, he for a time haue licēce to abstaine: otherwyse let him liuing be debarred from entrie into the Church, and dying want burial therin. So that this law was not made in defence of negligent Christians, but to binde them not to runne headlong into omission of this heauenly remedy, aboue the tearme of a yeare. And therfore, it reiterateth the woords, at least; to shew that it is rather a bridle to restraine from longer omission, then a warrāt to omit so long.

de Pœnitentijs & remiss. Cap. Omnis vtriusq; sexus.

This law is founded on Gods law, and is a kinde of limitation therof. *vnles you eate the fleash of the sonne of man, & drinke his bloude, you shal not haue life in you.* VVhich words, according the interpretation of the Church, do pertaine only to such as ate in yeares of discretion, & not to Infants, as not being able with reuerence, and in discerning the bodie of our Lord, to approach this cleestial mysterie. So that vntil they come not only to discretion, but also to a rypenes therof, to discerne a great difference betwixt this heauenly foode, & al other corporal sustenance; they neede not to be admitted therto. Such discretion, to some cometh sooner, and to others later. At least at fiften years the lateest can not be thougt to want it. Neither is it to be denied to anie fallen into frensie, at their death, who first had affected, and craued it in their perfect iudgment: nor in like maner to such as are possessed, when their reason is not disturbed.

Ioan. 6. 53.

Suarez. disp. 69. sect. 2.

Suarez ibid. sect. 3. Conc. Nic. c. 13. Conc. Toletã. 11. c. 18. Conc. Agath. c. 11. Conc. Ancyr. c. 22. Conc. Arausic. c. 13. &c. de pœnitetijs & remisionic. Cum infirmitas. Vide Nauar. c. 25. n. 61.

Beside the time limited as a forsaid, the learnedst Diuines, do esteeme an obligation to communicat at the danger of death: VVhich also the ancienre Concils did suppose not to be omitted. So that it is collected to be an Apostolical traditiõ whose begining is vnknowen. Therfor such ghostly fathers, yea and phisitions, as do not first exhort the sicke Catholiks to this their heauẽly viaticũ, are greatly to be reprehẽded, if the cure of the bodie be therto preferred. VVhat said I reprehended? yea the Canõ prescribeth such phisitions to be excũmunicated, as do not first admonish patients to a Confession, befor their vndertaking their cure.

Now to come ofr to frequent this sacrament, & to returne if not altogether, yet in some measure, to the first feruour of primatiue Christians, what prouocations should I seeke, whẽ Christ and his saints haue the aforesaid so inforcible impulsions?

Iam. 6. 54. v. 56.

First Christ our saujour saith, *he that eateth my fleash, & drinketh my bloud, hath life euerlasting, and I vvil raise him vp in the last day. Againe; He abideth in me, and I in him.* As if he would say, he hath the chefest pledge of euerlasting life, & the most streit bond of coniunction, & abyding one in an other, that hath the greatest accesse to this heauenly foode. To this effect of infinit estimation, if any thing could be added, *S. Ambrose* hath comprised it in these words: *Si quoties effunditur sanguis, in remissionem funditur, debeo illum semper accipere, vt semper mihi peccata demittãtur. Qui semper pecco, semper debeo habere medicinam.* if as often as the bloud is shed, it be shed in remission of sinnes, I ought alwaies to receaue it, that alwaies my sinnes be remitted. I that alwaies do sinne, ought alwaies to haue the remedie.

S. Ambr. l. 4. de sacrament. c. 5.

Dost thou thẽ complaine in thy minde, that thou art weake in godlines, blind in iudgement, inconstant in purposes, could in deuotion, and in euery respect imperfect? answer to thy selfe, that the cause is, thy not resorting to him, that *is the phisition of our soules, the light of the vvorlde, the vvay, the truth, and the life.* Secondly, thy not perseuering at this supernal banket, wherin *ipsa mensa animæ nostræ vis est, nerui mentis, fiducia vin-*

Mat. 9. Ioan. 5. Ioan 16.

culum,

lum, fundamentum, spes, salus, lux vitæ nostræ, The verie table is the streingth of our sowle, the sinewes of our mynde, the bond of our confidence, our fondation, the hope, the health, the light of our life. *Hoc ablaitur anima, hoc adornatur, hoc inflammatur,* by which the soule defiled is washed, the soule spoiled is adorned, the soule frosen is inflamed. This then neglected; defyling, dispoiling, and freesing is to be expected. S. Chrys. ho. 24. ad 1. Cor. Idem. ho. 61. ad pop. Antioch.

If therfore thou feele not thy deuotion at wil, when thou wouldest approach, *licet tepide, accedas fiducialiter, confidens de misericordia Dei, quia quo magis æger, magis indiges medico*; although thou come luke warme, yet come confidently, trusting in the mercy of God, because how much thou art more sicke, by so much thou hast more neede of the phisition. But in this I wil speake no more, approuing in my selfe the saying of a godlie Doctor, true, that *by howv much the minde is more replenished vvith vvhat it vvould most imparte, tanto minus extra explicari potest, by so much the lesse can it outvvardly be manifested.* S. Bonauent. l. de processu religionis, processu 7. c. 21. Hugo a S. victore l. 3. de diu. offic. c. 19.

Now wheras *S. Macharius* (as is recorded by *Palladius*) did restore a woman into hir owne lickines, whom an inchantour had to al mens seeming (whose sight the Deuil could deceaue for S. *Macarius* did stil behowld hir according hir natural forme) transformed into a Mare; he after towld hir, that punishment to haue hapened only for hir abstayning fiue wekes from the sacred communion. And therfor pertinently sayd S. Chrysostome *Vtinam fieret, vt illorum animum qui non accedunt vobis ostenderem: videretis sordescentem, squallentem, deiectum,* I would it could be, that I could shew you their minde, that do not approach: you should behould it more, and more defiled, owgly, lazie For although they that receaue often, are not euer perfect, and faultles: yet if they did not receaue often, they wonld be much more peruers. So they that seldome receaue, in respect of that they would be, they may welbe said to be as beastes, more defiled, deformed, and abiect. Pallad in hist. Lausica. sec. 17. S. Chrys. de non contemnenda Ecclesia & Eccleſie mysterijs

And for such their contemning the principal meane ordained by God, as S. *Chrisostome* said befor, for clensing, for adorning, and inflaming their minds, the same S. *Chrisostome* S. Chrys. ho. 3. ad Ephe. et ho. 6. ad Pop.

stome by way of amazement expotulateth with them in this maner, *Qui in celis est, nos vocauit* Deus, *ad mensam magni & admirandi regis, & retrocedimus, & cessamus, & non festinamus, nec ad rem accurrimus: & quæ nobis supereſt salutis spes?* God that is in heauen, hath called vs to the table of the great, and admirable king, and we retire, we stand stil, we hast not, and runne not to the mater: so then what hope of saluation remayneth? *ô consuetudinem! ô præsumptionem!* ô custome! ô presumption!

Pallad. loc. cit. sec. 66. Sozom. l. 6. c. 29.

The same *Palladius* recompteth, how holy *Ammonas* priest (as I said in the second parte) hauing said Masse, he in vision perceaued at the right hand of the Altar, ane Angel registring their names in a heauenly booke, that communicated, and canceling the names of them who abstayned. *Lucas pinelli* in his Godly meditations relateth, of two deuout students, who had mutually promised, by Gods permission to visit one a nother after theyr lyfe; how accordingly, he that dyed first, seuenten dayes after appeared to his compagnion, informing him, that he had obtained æternal felicitie, and that principaly by meanes of his deuowt frequentation of communion: adding therto, that same day, wherin he died, of fiue thowsand that weare presented to iudgment, only fower weary saued. Yet the same was more, then as *Platus* alleadgeth owt of the *Franciscan* historie: *how that of sixtie thowsand dying together, only three weare elected.* VVherto *Esdras* accordeth saying: *More are they that perish, then they that are saued, as the fludde is multiplied aboue a droppe.* As I sayd, the forsayd student professed plainly, that he attained æternal felicitie most of al, for his diligent, and deuowt participation and frequentation of the heauenly sacrament.

Lucas Pinelj in li. piarum Meditationū Medit. de Euchar. ex Villega. de fruct. sanct. discursu. 27. §. 27.

Platus de bono Stat. Relig. l. 1. c. 5 Esdr. l. 4. c. 9. v. 15.

S. Antonin. 3. part. hist. tit. 2. 4. c. 14. §. 8.

Therfor most deseruedly did holy *Catharin of Sienna* reply to a Bishope that disliked hir daily Communion: *wheras*, said she, *S. Austin* (as you confesse) *would not blame the daily communicating: how do you*, ô *Reuerend father, blame and disproue it?* And to this purpose did Christ himselfe awnswer S. *Gertrud*; during hir praying for one of hir sisters that disswaded often communion, vpon a preposterouse zele, and fooliſh pretext, that it

Lud. Blos l. spir. mont. c. 6 prou. 8.

was

was forsooth for greater reuerence to the worthie receauing he, I say, directly awnsuered, that his delyts weare to be with the sonnes of men: & such as frustrated such his contentment did as much displease him, as a froward Tutor displeaseth a yonge Prince, when he debarreth him to recreat him selfe among them of like age, vpon pretext that they are not his equals, & woorthie to haue him among thē. So (said he), when they ate not in deadly sinne, which is the only vnworthines I regarde, they are such among whom I haue ane exceeding contentment to be conuersant.

By the premisses, is notorious, that al obiections in this mater, are but meere friuolous cloakes of slowth, and deceits of Sathan. For that some surmise, they can not sporte, or smile, or spit, or be owt of their holy day attyre, or not trauayl on the dayes wherin they communicat; they are partly in fooliſh madnes, partly vnder Sathanical delusions: al things being as lawful on those dayes, as on any others. For deadly synne being only excluded, nether corporal trauail, nor necessarie exercise (ether of occupation, or delyte) nether forme of prayer, or extraordinarie or precedent fasting, or other obseruatiō, of more reuerence needeth for dailye or often cōmuniō to be more or lesse then without it: although for more decensie of reuerence, the very light of nature to them that seldome resort, doth prescribe a certain obseruatiue horrour in regard of the sublimitie therto belonging.

Their follie in particular, that excuse them selues, least by to much familiaritie they come into contempt; how soeuer it may haue place among men, in whom causes of dislyke may insue by greater acquaintance, yet in God, in whom acquaintance euer fyndeth causes of greater lyking, it can haue noe place. *Qui edunt me, ad huc esurient*, they, sayth he, that eate me shal yet hungre; and blessed are they that hungre after Iustice. Mat. 5. Eccle 24.

All which considered, if neuer the lesse any wilbe soe careless as to omitt communion vpon euery sōday; yet to testifye his thankfullnes toward God, for the soueraigne benifit of such sowle-sauing banquet presented vnto him, let him not

omitt to receaue *holy bread*, it being ordayned, for a memorial of the sayd diuine refection; *holy water* is commended to our deuotions for remembrance of our regeneration by baptisme; *Agnus Dei* for our redemption by the passion of the immaculat lamb Christ IESVS &c. For to that ende was ordayned by S. *Pius* Pope, who liued fiften hondred yeares agoe, *vt de oblationibus quæ offeruntur à populo, vel de panibus quos deferunt fideles ad Ecclesiam, presbyter partes concisas habeat, vt post missarum solemnia, qui communicare non fuerint parati, eulogias omni die Dominica exinde accipiant.* of the oblations which weare offered by the people, or of the bread which the faythful bring to the Church, the prieſt should haue parcels diuided, that such as after the solemnitie of the Masse, weare not readie to receaue, should take holy bread on euery sonday,

Martyr in Decret. suis. vixit an. 147. S. Papa Pius

By which decree of the primatiue Church, how much of our religion is approued? The offrings of the people; the cakes of bread presented vsualy in al parish Churches; the solemnities of the Masse; the communion euerie sonday (for *holy bread* was ordained only for them that weare not prepared: such as shold not be any, or at least not many among Christians inuited to that Angelical feast,) the Prieſt; and his function; are altogeather, in soe few woordes, recorded, iustified, & commended.

pag 377. Yet doubted not M. *Rider* to say, *so simple folishly carie about them holy bread, crosses, Crucifixes, Agnus Deis, and such trash.* More beseeming had it bene for M. Rider al his lyfe in VVigen to haue patched ould *trashes* (as ther they cal slippers) then to blaspheme rashly such Godly deuotion for trash, which the ancient beleefe of Christians (besid which, he confesseth al other beleefe *to be base, bastard, and counterfeit*) had in so great regard, and veneration. But of that mater, more is to be found im my answer to these his speeches.

pag. 30.

THE

THE FIFT CHAP.

¶ *That to laye persons the communion vnder one kinde is sufficient.*

OF this mater I will only deliuer what I said befor against M. *Riders* Caueat, in the same woords and substance; which was as followeth. pag. 322. 323. 324.

For more instruction in this point, why hereticks do communicat, not in one, but in both kynds; attend, Reader, their impulsion therto. *If*, saith Luther, *the Concil of Trent had allowed Communion vnder both kinds, he would in spyte of the Concil of Trent, mantaine the contrarie. If the Catholik Church had permitted the Clergie to marrye; he would mantaine such to be more in Gods fauour, who would retaine two or three whoores, then who would conforme them selues to the Church. Yea he would command vnder paine of damnation, that none by permission of the Concil should marrye.* Luth. to. 3. Ger. 1en fol. 274. de formula Missæ.

Also, *that he would approue transubstantiation, but because he would not consent with the Church: yet that he would rather accept therof, then consent with the Sacramentaries. If the Pope command the, not to eat fleash on friday, and in the Lent, in no case obey him, but say: In spyte of the I will eate therof. Follow this in al things according to my example & c.* To. 2. Germ. fol. 225. Idem. in art. 500 serm. 4. post inuocauit.

Breefely this contradiction of the Popes profession, & opposition against him, is by *Zuinglius* said to be *fundamentum, & bona pars religionis; the fundation, and cheefe parte of reforming religion.* Zuing. to. 2. fol. 696.

The same motiue to haue giuen the first entrance of their ghospel into England, the very Apostle therof, (as they esteeme him) *Tindal*, witneseth in these woords of a leter to his scholer *Iohn Frith. He smelled a certain counsel taken against Papists*, But *that Frith must vnderstand, that it was not for God, but for reuenge & to inioye the spoile of the Church.* Fox. Acts pa. 977.

Thus much out of the very roote of Protestantrie, may acquaint vs, by what instinct they impugned our doctrin, as well in general, as in the forsaid articles in particular. Now listen why single communion is vsed.

VVheras it euer hath bene beleeued in Gods holy Catholike Church, that Christ wholy is contayned in ether of both the formers of bread and wyne, (for after his passion, nether his bloud is separated frō his body, nor the body deuoid of bloud, but wher the one is, ther is the other) the practise of primatiue Christians was, indifferently to cōmunicat, ether vnder one forme, or vnder both, according to the diuers commodities presented; knowing, they had as much benifit by th'one, as by the other. For al is one, and the selfe same Christ. Not long after first Christianitie, sprong vp the heresie of the *Manicheans*, who condemned the vse of wyne, saying it neuer came from God, by meanes of the manifould abuses insueing therby: which was the owld heresie of *Seuerus*, according S. *Augustin* hær. 24. and S. *Epiphan.* hær. 45. and is now a Turkish errour, as appeareth in the *Alcoran* Azaora 3.

vide Suar. to. 3. in 3 par. quæst. 80. disp 71. sect. 1. 2. & 3.

S. Aug. l. 3. cō. Faustum. c. 6. S. Leo in ser. 4. de quadrages.

For disprouing and thwarting of which errour, the Church frequented communion vnder both formes, generaly, to auow the forme of wine to be good. In succession of time that heresie being vanished; ther budded another errour, that Christ was not intierly in either forme, but in both togeather: as if his bodie weare now separated from his bloud. Against which errour the Church, to testifie that either of both was perfect Christ, & as fruitful in one forme, as in both, swayed to the contrarie side, by first practising, then determining, that only the Priests should receaue vnder both formes, & the laye people, but vnder one of bread. For the forme of wine, it seemed not so conuenient, both fot the daunger of shedding in the giuing thereof, as also for the daunger of sowring, if it should be kept long in any vessel for the vse of the people, especially of the sicke.

Conc. Constant. sess. 21. c. 1. Conc. Basil. sess 30.

The power of the Chureh in this decree, is warranied by the woords of S. Paul, saying: *let a man so esteeme vs, as the seruants of Christ, and dispensers of the Misteries of God.* Being then such dispensers, and hauing such impulsions, the Prelats of the Church fulfilled, and followed such decrees, & practises. For the confirmation of al that I haue said, first is presented, that Christ

1. Cor. 4.

Christ some time ministred vnder one forme and some time vnder both: this at his supper; that to his disciples at *Emaus*; who in the breaking of bread (which was the B. Sacrament by most principal Fathers & Doctours persuasiõ) being knowen of them, suddenly vanished away.

Secondly, the Apostles *continued in prayer, and breaking of bread*; that is, in communicating the B. Sacrament: yet without any mention of the vse of wine. The same appeareth to haue bene the general practise of al Christians; to witt, so to be contented with the B. Sacrament vnder the forme of bread as not to haue coueted the vse of it vnder the forme of wyne. This appeareth by *Serapion*, who being neere his departure, & craving the B. Communion, *the Priest*, as *Eusebius* saith, *sent him* only *a part of the Eucharist*, *without any consecrated bloud*. Act. 2. Euseb. li. 6. hist. c. 36.

Secondly by the vse of Christians in first times, when they had litlte cõmoditie of Priests or Churches, they tooke home to their houses, the B. Sacrament vnder the forme of bread, without the other forme: as appeareth by *Tertullian*, *Cyprian*, *Hierome*, *& Augustin*. In Suar. loc. cit.

Thirdly by the vse of *Pixes*, as I lately said, proued, & confessed from the Apostles times, made for the conseruation of the B. Sacrament vnder the forme of bread, ther being noe such for the forme of wine. yet (as I forwarned) the vse of the chalice was indifferently allowed to lay people (as partly appeareth by the request of *Maria Ægyptiaca*, numb. 115.) according to the seueral commodities of places; vntil by reason of danger, as I fortould, of sowring, and shedding, and of errours increasing, the Church restrained it from the laye people. Also, because the Priest doth offre a sacrifice in remembrance of the death and passion of our Sauiour Iesus Christ (whose bloud at that time of his passion was shedd, & separated from his body) he ought to consecrate, and receaue distinctly vnder both formes, for the better explication of such effusion of Christs bloud: which is not needfull by the people, they receauing it as a sacrament, not as a Sacrifice; & Christ being as he now is, not as he then was, in the sacrament, but not in the sacrifice. Vide Durant. l. 1. c. 16.

This doctrin so godly, and religious, is impugned by heretikes, as appeareth, only to thwart the pope. *Brentius*, and *Kemnitius*, accord to that part therof, that Christ is wholy vnder ether of both formes. VVherby I take no confirmation, but shew they haue noe conformitie in their being against vs. Also in K. *Edwards* tyme, when Protestantrie was most free from the dreggs of Puritantrie: the communion vnder both kynds, or formes, was not thowght so absolutly requisit, *but if necessitie did otherwise require, it might* (saith king *Edwards* statute) *be allowed in one kinde.* Also *Luther*, in his sobre moode, could teach: *Satis esse populo alteram desiderare, & sumere speciem: quantum ordinat, & dat Catholica Ecclesia*; to be sufficient to the people to desire and receaue one Kinde, as much as the Catholick church ordaineth, and giueth. Melanchon saith this to be a mater indifferent. Againe sayth *Luther*, Christ in this ordayned nothing as necessarie. To be breefe, such to haue bene the receaued custome of Gods Church, these verses of *Rodolph* Abbot of S. *Trudon*, 450. yeares past, do confirme.

Brent. in Cõfess. vvittemberg. art. de Euchar. Kemnit. in fine disp. de vtraque specie.

Stat. Angl 1. Edvvar. 6. c. 1. Luth. ser. de Euchar. vide Conc. Const. sess. 13. Melanc. in ep Theol. p. 252. Luth. ep. ad Boemos.

Rodolp. Ab. de S. Communione.

Hic & ibi cautela fuit ne presbyter ægris
Aut sanis tribuat laicis de sanguine Christi.
Nam fundi posset leuiter, simplexque putaret,
Quod non sub specie, sit Jesus totus vtraque.

Be it a Caueat, that Priests to sick, or sovvnd
Of laye folke giue not Christs most sacred bloud:
For it might shed: & seely thoughts vvould simply grovvnd,
In ether forme a like, Christ not t'haue stood.

Now let vs for the last chapter deliuer to deuout hearers of the Masse, certaine choise prayers and meditations to be vsed during al the time of Masse: which not-withstanding (to giue to God and man their due, and not to arrogat to my selfe the labours of others) I acknowledg to be borrowed verbatim out of the late english Manuel; as also the verse in the page 114. is noe floure of my garden, yet not by me omitted to acquaint more

more distinctly Christian readers by my owne and al other Catholikes means, what is the beleefe of Catholikes concerning the points I was to examine.

THE LAST CHAP.

¶ *Containing certaine prayers to be said, before, at, and after Masse, chosen out of the late English Manuel.*

O TAKE from me (most merciful Lord) al mine iniquities, to the end I may with a pure and contrite hart, enter into the holy of holies. O Sauiour of the world, which liuest and raygnest with the Father, and the holy Ghost.

ALMIGHTY and most mercyful Father, vnto the all the heauenly company of the celestial Cittie, al the blessed orders of saued Spirities, doe incessantly with due reuerence sing continually, glory and euerlasting praise. The, O Lord, al Saints and soules of holy men doe laude and magnifie, with most worthie and condigne honour as to whom al praise, honour, and glory, is most iustly due. Nor is there any creature be he neuer so worthy and sufficiently according to thy worthinesse, giue vnto the worthie and sufficient praise. For thou art that vnspeakeable, vncomprehensible, and euerlasting goodnesse. Thou good Lord hast made me, thou hast through the merites of the bitter passion of thy most blessed Sonne, which he vouchsafed to suffer for mankinde, restored me to the state of saluation. To the only is due al laude and honour, if any good thing be found in me. O good Lord I miserable wretch, a creature of thy making, a poore worme of the earth, haue a good wil to laude and magnifie the. with all my minde and whole intent but without thy special grace, I finde my selfe faint and wonderfull weake wherefore I come to thee my God, my life, and my strength, my hope, and only

confort to craue thy mercy and grace, to giue me power to praiſe thee. Graunt of thy vnſpeakeable mercy, that I may worthily praiſe and honour thee, and that what I doe therein may be pleaſing and acceptable to thee. Graunt me the light of thy grace, that my mouth my ſpeke, and may hart ſtudy thy glory, and my tong may be occupied only in the ſong of laud and praiſe. But becauſe al praiſe in a ſinners mouth is vile, and I muſt of force confeſſe my ſelfe many-fouldly to haue offended with my lipps: cleanſe thou, O good Lord IESV my hart from al filth and ſinne. Sanctifie me moſt mightie Lord and Sauiour, both inwardly and outwardly, and make me worthy to magnifie the. Receiue of thy infinit goodneſſe the Sacrifice of my lippes, & make it acceptable in thy ſight. let the Sauour thereof be pleaſant and wel ſmelling vnto thee. Let thy holy ſweetneſſe poſſeſſe wholy my minde, and feede my ſoule with the fulneſſe of inuiſible thinges. Let my ſoule, good Lord be quite cut from viſible thinges, and al wholy giuen to the ſtudie of inuiſible thinges, clean ſeparated from earthly things and wholy addicted to heauenly meditations, and make my ſoule ſee the wõderful light of thy Maieſty. O Almighty God inſpire thou my hart, that I may continually giue thankes vnto thee, & honour the for euer. Graunt me thy grace, that in my pilgrimage and vaile of miſerie, I may ſo praiſe thee, that through thy mercy and grace, I may be aſſociated to their Holy fellowſhip, which ſee the auerlaſtingly, & ſing praiſe to the world without end. Amen.

This prayer followving I commend to al deuout Chriſtians to be daily ſaid befor the Maſſe begin.

OMOST puiſſant and louing Lord, who haſt of thy infinite mercy vouchſafed, that thine only Sonne our Sauiour Ieſus Chriſt ſhould before his doleful death, ordaine his body and bloud to be conſecrated in thy Church by vertue of thy word in a moſt miraculous and dreadful myſtery; graunt me grace, I beſeech the, o Lord, that as of thy

singular loue towards vs; thou hast ordained this Diuine Sacrament, to make vs alwaies mindful of the merits purchased vnto vs, by the death of thy deare Sonne our Sauiour, so I may with due reuerence, and diligent remembrance of those his most bitter torments, assist ther whiles thy seruant celebrateth this mysterie, and offer vp my prayers in most obedient wise vnto thee.

The soueraigne desire thou hadest of our wel-fare, ô Lord, was that which moued thee to leaue vs this diuine sacrifice of the Masse, that like as thy Triumphant Church hath her Sacrifice aboue, so thy Militant Chucrh might haue her Sacrifice below. For like as in heauen thy Sonne daily offereth himselfe vnto thee for our behoofe, appearing before thy face in a visible and glorious manner, so hast thou vouchsafed, that in earth he should daily be offered to thee, by the function of Priests for our sinnes, in a manner inuisible, and proportionable to our frailty: yet is it al one only, and the selfe same IESVS Christ thy Sonne, and al our profit and auaile is wholy deriued from the tree of the holy Roode. This mystery, most mighty Lord, is farre surpassing al humane capacity, and yet right easie for those to beleeue, that haue in time sucked the sweete sappe of thy most sauoury and wholsome doctrine.

For mine owne part Lord, I beleeue (through thy gratious goodnesse) simply, whatsoeuer thy holy Catholike, Apostolike, and Roman Church teacheth me, either touching this, or any other of thy most diuine mysteries and doctrines: and confesse vndoubtedly, that as thou hast said, that thy body & bloud is contained in this most sacred Sacrament, and the very same body to be likewise on the right hand of thy Father in heauen; so belieue I them both most assuredly, and the one as firmely as the other: seing one is as wel the wil and work of the word, God and Man, as is the other. And to be in earth, in Heauen, and in many places at once, is in thy power to doe it most easily, as thou doest, and is in my power (through thy grace) to beleeue it most constantly, as I do. Herin I vtterly renounce my sense, and al mans vnderstanding, and cleaue only

to thy diuine & inexplicable omnipotencie: who, as thou madest al thinges of nothing, so canst thou alter and dispose of al things at thy wil and pleasure.

Now therefore, I beseech thee, most omnipotent and mightie God, to driue away al distractions, and wicked thoughts out of my minde, that I may attend the celebration of this heauenly misterie with feare and reuerent humilitie. Sanctifie also, I beseech thee, his Spirit, who is here to present him selfe before thee, to celebrate this diuine sacrifice: to the end that he may worthily doe it to thine honour and glorie, his owne availe, and the benefit of al others. Giue me grace, that by the reuerent Ceremonies, which are here to be vsed, I may be put in minde of thie most paineful torments, which they do represent: and that I may adore thee, in thy Imperial Sacrament, with soueraigne dread & lowlinesse. This by thy grace, I hope to performe. Accept therfor, ô Lord, to thin honour, our welfare, & the vnitie of thy Church, the bodie and bloude of our Sauiour, thy Sonne Iesus Christ, offered thee in this Sacrifice. Incline thine eares, ô Lord, to the praiers of thine afflicted flocke, & mercifullie restore thy true religion where it is lacking. Open the eies of the blinde, and make them know their errours: Releeue the distressed, the captiues, & the like, in the vertue of this Sacrament. Giue grace to the liuing, and perpetual place of rest & quietnesse, to those which are departed in thy faith; for the merits of our only Sauiour thy Sonne Iesus Christ, to whom with thee, & the holy Ghost, one God be al renowne, praise, and soueraignitie for euer-more.

When the Priest is at confession.

O Lord God almightie, long suffering and much merciful: I haue sinned without measure, and stil mine iniquities doe daily encrease. I haue prouoked thine anger by committing euil wilfully in thy sight, as it were determining naughtinesse, and multiplying offences: I haue sinned (ô Lord:) I haue sinned, and I acknowledge mine iniquitie: but

thou (ô God) of thy great goodnesse hast promised to the penitent remission of their sinnes. I therefore now bow the knees of my hart, beseeching mercie of thee, ô Lord, and willingly detesting and detesting the sinfulnesse of my conscience, I say with the penitent Publicane (I say this thrise:) *Be mercifull, ô God, vnto me a sinner.* Doe not destroy me together with mine iniquities, nor reserue my punishment to be perpetual, but saue me thy vnworthie seruant, according to the multitude of thy mercies, and I shal praise thee al the daies of my life, because al the powers of heauen praise thee, and to thee belongeth honour and glorie for euer and euer. Amen.

¶ *When the Priest goeth to the Altar after Confession.*

TAKE from vs al our iniquities, O Lord, that we may be worthy to enter into heauen. Haue mercy on thy people O Christ, whome thou hast redeemed with thy pretious bloud. *Lord haue mercy vpon vs, Christ haue mercy vpon vs, &c.*

When the Priest saith, Gloria in excelsis Deo.

GLORI be to God on high, and in earth peace to men of good wil: we praise thee (O Lord) we worship thee, we glorifie thee, we thanke thee for thy great glory, O Lord God heauenly King. God the Father almighty, Lord Iesus Christ, the only begotten Sonne, Lord God, Lambe of God, Sonne of the Father, which takest away the sinnes of the world, haue mercy vpon vs, who takest away the sinnes of the world, heare our praiers, who sittest on the right hand of God the Father, haue mercy vpon vs, because thou only art Holy thou only art our Lord, thou only art most highest Iesus Christ, with the holy Ghost in the glory of God the Father. Amen.

ALMIGHTY and euerlasting God, I most humbly beseech thee, vouchsafe to loke vpon this Congregation, and mercyfully accept the praiers of thy Church, made

vnto thee for vs, by the Ministery of this Priest, and thereby for thy mercies sake, giue vs remission of al our sinnes, integrity of minde, health of body, necessary sustentation, peace in our daies, temperate aire, fruitfulnesse of of the earth, vnity of faith, rooting out of al Heresies, destruction of al wicked Counsailes, increase of true Religion, earnest Charity, sincere Deuotion in praier, Patience in troubles, Ioy in hope, and whatsoeuer is for our soules health needful, and most belonging to thy glory, through Iesus Christ our Lord. Amen.

At the Epistle.

O God, which hast fully accomplished in perfect verity, that which the law did fore-tel, and vnder a wonderful Sacrament hast left vs the memory of thy Passion: graunt vs we beseech thee, so to worship the holy misteries of thy blessed body and bloud that we may alwaies feele the fruit of redemption in vs, who liued and raignest with God the Father and the holy Ghost, in perfect vnity for euer. Amen.

After the Epistle.

O Glorious Trinity, O venerable Vnity, by thee we are created; o true Eternity, by thee we are redeemed o true Charity, defend, saue, deliuer, protect, and cleanse al thy people, ô God almighty. We adore thee ô God the Father; we praise thee ô God the Sonne; we thanke thee ô God the holy Ghost: to whom, three persons and one God, be al honour and glory for euer and euer. Amen.

O Lord deale not with vs according to our sinnes, neither reward vs according to our iniquities: Lord remembre not our former offences, let thy mercies speedily preuent vs, because we haue great neede therof. Helpe vs ô God our Sauiour, and for the glory of thy holy name, deliuer vs ó Lord, and be merciful vnto vs for thy name sake.

After

After the Gospel. Credo in Deum &c.

GOOD Lord, graunt that we may al continue, in the true and sincere profession of the holy Catholike faith, to the end of our liues; and that we may therein fight a good bataile, exercising our selues in al holinesse and godlinesse: to to the end that after this life, we may receaue of thee (O Lord) a crowne of righteousnesse, which thou hast laid vp for al thine Elect. Amen.

At the offertory.

O Lord God holy father, who through Iesus Christ thy only Sonne, hast taught a new oblation of a new Testament, which the church receauing of thy holy Apostles, offereth through out the whole world to thee. ô God the Creatour of al thinges, offering vnder a hidden mistery, the first fruits of thy creatures and gifts, to wit, bread & wine mingled with water, straight waies to bee consecrated into the flesh & bloud of thy wel-beloued Sonne, that by the same oblation, he may represent him, who is the liuely bread descending from heauen, giuing life to al the world, who by the bloud & water which flowed from his side, did wash vs from our sinnes: vouchsafe almighty God, mercifully to accept this oblation which thy Catholike Church offereth to thee by the Priest, for al thy people whom thou hast purchased, with the pretious bloud of thy dear-beloued Sonne, our LORD Iesus Christ.

When the priest turning, desireth the people to pray for him.

OVR LORD send thee helpe from heauen, and protect thee. Our LORD be mindful of this thy Sacrifice, and receiue it at thy hands, to the laude & glory of his name, and to the health and confort of our soules, and the soules of al the faithful liuing and dead.

O LORD which iustifiest the wicked, and giuest life to the dead, quicken and raise mee ô LORD, giue me compunction of hart, and teares to mine eies, that I may

euer bewaile the wickednesse of my hart, which hnmility. Let my praier come before thy presence, ô LORD: if thou be angry with me ô God, what helper shal I seeke? or who shal haue mercy on mine iniquities? Remembrer O LORD, that thou didest cal the woman of Canaan and the publicane to repentance, and diddest receaue PETER after his reates. Receaue also my prayers (ô God my Sauiour) who liuest and raignest for euer. Amen.

When the priest saith, Sursum corda.

O GOOD Father most high, lift vp our harts and mindes (I beseech thee) from the cogitations of earthly cares, to the meditation of heauenly ioies; that we may thinke and speake of thee only, and may in al our life expresse thee, and after may enioy thee for euer.

Then say with the Priest.

IT is meete and just, right and necessary, that we alwaies and in al places giue thankes ô holy Lord, Father almighty, euerlasting God, through Iesus Christ our LORD. By whom the Angels praise thy Majesty, the Dominations adore thee, Powers tremble, the Vertues of heauen, and the heauens, and the blessed Seraphins with mutual gladnesse giue praise vnto thee: with whom we beseech thee, that thou wilt command our praiers to be receaued, saying with humble confession: *Holy, holy, holy, Lord God of Sabaoth*; the heauens and earth are ful of thy. Glory be to GOD in the highest, blessed is he that commeth in the name of our LORD, *Osanna in the highest.* Amen.

At the holy Canon.

O MOST high Priest and true Bishop Iesus Christ, who hast offered thy selfe to God thy Father. vpon the Altar of the Crosse, a pure and immaculate Host for vs wretched sinners, who hast left vnto vs thy true flesh and bloud in a Sacrament, which is made by thy diuine omnipotencie, and hast ordained this Sacrament, which thou commandest to be offe-

offered in remembrance of our saluation: by the same thy Almighty power I beseech thee, that thou wilt graunt me poore sinner, worthily to remember thy blessed Passion, and to resigne my selfe wholy to thee my Lord and Redeemer: and to be present at this heauenly Sacrifice, with teares and reuerẽce, with puritie of hart & plentie of teares, with spiritual gladnes and heauenly ioie. Let my minde tast the sweetnesse of thy blessed presence, and behould the troupes of thy Saintes and Angels, which are about thee. Amen.

INTREAT with me, ô blessed Virgin *Mary*, that my prayers may take effect, before thy Sonne our Lord and Saiuour Iesus Christ. Intreat for me ô yee Apostles. make intercession for me, ô yee Martyrs. pray for me al yee Confessours and al yee holy company of heauen: the prayers of such, O Lord, thou despisest not. Inspire them therfor, to pray for me, ô Lord, who liuest and raignest one GOD for euer and euer. Amen.

Heere meditate vvith your selfe, till the Eleuation

AND thinke your selfe vnworthy to be present, amongst so many thousandes of holy Angels and Saints, as are there (although inuisible to vs) attending vpon him with al reuerence, whom we (through our sinnes) caused to die a most bitter death, and whom (through out euil life) we from time to time (as much as in vs lieth) do crucifie. Thinke how great his loue is to vs, which by this daily oblation would preserue vs in that estate where-vnto he once brought vs. These benefites and others (as time wil suffer) considered: Let vs examine our selues, and our behauiour to so gratious a Lord, and say with the Publicane. *O God be merciful vnto me a sinner.*

A PRAIER.

O MOST merciful Lord Iesus Christ, in remembrance of thy most blessed Incarnation, death, passion, woundes, sorrowes, griefes, sighes, teares, and drops of thy most pretious

pretious bloud, and in remembrance of thy most infinite loue to mã-kinde, and in the vnion of this oblation, and of that Sacrifice by the which thou dideſt offer thy ſelfe on the Altar of the Croſſe, I doe offer my ſelfe to thy laude & glory: humbly beſeeching thee to giue to the liuing grace, to the deceaſed peace and reſt, and to al mercy and life euerlaſting. And I commend vnto thee O Lord, my ſoule and body, and al that is within me, moſt humbly beſeeching thee to haue mercy vpon me, and vpon al thoſe whom I am bound in reſpect of nature or friendſhip to pray for: as N. and N, &c.

At the Eleuation of the hoſt.

AL haile true boby borne of the bleſſed Virgin *Mary* truly ſuffered and offered vpon the Croſſe formã kind, whoſe ſide pearced with a ſpeare, yeelded water and bloud, vouchſafe to be receaued of vs in the houre of death, I beſeech thee, O ſweet, O good, O Ieſu, Sonne of the bleſſed Virgin, haue mercy on me.

I Adore and worſhip thee (O Chriſt) with al praiſe and benediction. For by thy bitter death and paſſion, thou haſt redeemed my ſoule from endleſſe affliction. Haue mercy vpon me deare Ieſus, & graunt that thy death be neuer found fruſtrate in me, I moſt humbly beſeech thee. Amen.

At the Eleuation of the Chalice.

AL haile moſt pretious and bleſſed bloud, flowing out of the ſide of my Lord and Sauiour Ieſus Chriſt, waſhing away the ſpots both of the old and new offences: cleanſe, ſanctifie, & keepe my ſoule I beſeech the to euerlaſting life.

WE thanke thee, ô Lord God merciful Father, that thou dideſt vouchſafe to ſend thy only begotten Sonne Ieſus Chriſt, into this wretched world to die for vs al, the moſt ſhameful death of the Croſſe, to the end that he might offer himſelfe to the, through the holy Ghoſt, a moſt pure, cleane, holy, and acceptable Sacrifice for our wicked

ked consciences from al spots of vncleanesse. by this thy exceeding great loue to vs, and by these most bitter torments of thy Sonne our Sauiour, we most humbly beseech thee, that thou wilt preserue in vs continuallie those most noble fruits of his redemption, and make vs also daily to die with him to the world and to be crucified to the lustes and desires of the flesh and to liue to thee onlie al our life: So that in the end we may raigne eternally with him, wher thou with the same thy sonne and the holy Ghost liuest and raignest, one true & liuing God, for euer and euer. Amen.

THE soule of Christ sanctifie me, the bodie of Christ saue me, the bloud of Christ inebriate me, the water of the side of Christ wash me. O good Iesu heere me, within thy woundes hide me, suffer me not to be separated from thee: from the malignant enemie defend me, and bidde me come to thee, that with thy Saints I may praise thee throughout al eternitie. Amen.

Meditations.

O THE depth of wisedome & knowledge of the ô God, how incomprehensible are thy iudgements, and how inuestigable are thy waies.

O altogeather diuine and holie Mysterie, vouchsafe to open and vncouer the veile of this thy bodie, and plainely appeare and open thy selfe vnto vs, and satisfie our spiritual eyes, with the visible lighting of thy brightnesse.

O Sacrament of Pietie, O signe of vnitie, o bond of Charity. who wil liue hath heere wheron to liue: for we haue him heere whereto we liue, let him come beleeue, & be incorporated that he may haue life.

O Miracle! O the goodnesse of GOD! who sitting aboue with his Father, is in the verie moment of time (when the Priest is in consecrating) touched and in the hands of him, & deliuered to such as are willing to receaue and embrace him:

and this is done by no iugling but in the open sight of al lookers on.

O good Deitie, O fearful Maiestie, I wretch in my necessities repaire to thee the fountaine of mercy, I haste to be cured of the. Haile holy Sacrifice, for me and al mankinde offered on the tree of the Crosse. Al haile noble and most pretious bloude. &c.

O how pleasant Lord, is thy spirit! who to shew thy sweetnesse vpon thy childrē, giuest them the most delectable bread, from heauen, thou fillest the hungry with good thinges, sending the lothing rich men empty away.

O holy banquet in which Christ is eaten, the memory of his passion is called to remembrance, the minde is filled with grace, and a pledge of future glory is giuen to vs.

O very worthy Host, by which hel was conquered, the captiue company redeemed, the rewardes of life restored. O haue mercy, haue mercy vpon vs.

An excellent praier and adoration, to be made in the presence of the blessed Sacrament.

I MOST wicked wretch and vnworthy Christian, bow downe before my Lord and Sauiour, who hath made and redeemed me, who fostreth and sustaineth me, and euer more remaineth life and verity. o Iesus Christ, very God and Man, I adore thee here present, and cal vpon thee, not doubting any whit at al of the very real presence of thy flesh & bloud viuificant, nor of the presence of thy pretious body, and most sacred soule. Ah Lord, that I could in such sort know, behold, loue, and laude thee, as so many millions of Angels doe, with soueraigne joy and gladnesse behold thee; knowing, louing, and lauding thee perfectly, without being euer wearied in doing seruice and due obeisance vnto thee.

I salute thee, o saue-guarde of my soule, eternal word of the

the Father, true Sacrifice, flesh viuificant, entire Diuinity, eternal life. o most pretious treasure, repleniſhed with al delight, the harbour and reſting place of pure and cleane harts ô Angelical Viande, o Celeſtial and moſt excellent bread, o Eternal word of the Father which art for vs made fleſh, and yet remaineſt God in the very ſelfe-ſame perſon, I confeſſe thee moſt vndoubtedly to be true God, and true Man, conſecrated after a miracoulous manner on the Altar. Thou art the aſſured hope, and the true ſaluation of ſinners. Thou art the ſoueraigne reſtoratiue of thoſe that languiſh. Thou art the incomprehenſible treaſure of poore diſtreſſed pilgrims. Hallowed be thy name therefore, moſt ſwet Sauiour Ieſus Chriſt, al thy creatures ſound forth praiſes and thankſgiuings to thee for the loue, where with thou tenderedſt our welfare, by deſcending downe from heauen, & offering vp thy noble, pure, and innocent body on the Altar of the Roode for our redẽption; and that after thy reſurrection aud aſcenſion thou dideſt vouchſafe for our welfare and conſolation, to leaue vs with ineffable loue, the ſelfe-ſame thy liuely and immortal body (contained in this moſt venerable Sacrament) as a memorial of thy departure, and pawne of thy peerleſſe loue thou beareſt vs:

O Lambe of God that takeſt away the ſinnes of the world haue mercy vpon vs, and graunt vs thy peace. Refreſh our ſoules with ſpiritual foode and comfort, eſpecially at the later end of our daies: that neither in life nor death we depart from thee, nor be depriued at any time of thy celeſtial benedictiõs. thou which liueſt and raigneſt with God the Father, and the holy Goſt in al eternity. Amen.

A praier for the departed to be ſaid at Maſſe.

WE humbly beſeech thee, o holy Father, for the ſoules of the faithful departed this life, that the holy Sacrifice of the Maſſe may be to them eternal ſaluation, perpetual helth, joy, and reſt euerlaſting. O my Lord God, let this wonderful and excellent miſtery of piety

and bounty, be vnto them this day ful and perfect joy, graunt they may be repleniſhed with thee, the liuing and true bread, which deſcendedſt from heauen, & gaueſt life to the world, and with that holy and bleſſed fleſh of the, the immaculate Lambe, which takeſt away the ſinnes of the world: and make them to drinke of the fountaine of thy piety, which by force of the Souldiers launce iſſued from the ſide of the, our Lord Ieſus crucified, that ſo being comforted, they may rejoice in thy holy laude and glory. Amen.

VVhen the prieſt kiſſeth the Pax.

O LAMBE of God, that takeſt away the ſinnes of the world, *haue mercy vpon vs.* O Lambe of God that takeſt awaies the ſinnes of the world, *haue mercy vpon vs.* ô Lambe of God, that takeſt away the ſinnes of the world, *giue vs peace and quietneſſe.* Deliuer vs we beſeech thee (ô Lord) from al our euils paſt, preſent, and to come: and by the interceſſion of thy bleſſed and glorious Mother the Virgin *Mary*, and of thy holy Apoſtles *Peter* and *Paul*, and of al thy Saints, mercifully graunt vs peace in our daies, that we being ayded by the helpe of thy mercy, may cõtinually be free from ſinne, and ſafe from al perturbation of minde and body.

VVhen you kiſſe the Pax.

GIVE peace in our daies, ô Lord, becauſe there is no other that fighteth for vs, but only thou, ô LORD God.

VVhen the Prieſt receaueth.

O Sacred feaſt wherein Chriſt is receaued, the memory of his paſſion is renewed, the minde is repleniſhed with grace, and a pledge is giuen vs of the glory to come.

O MOST mercyful LORD God, Father of mercy, graunt I beſeech thee, that this vnbloudy Sacrifice of the bleſſed *Body* and *Bloud* of thy Sonne our LORD Ieſus Chriſt, which

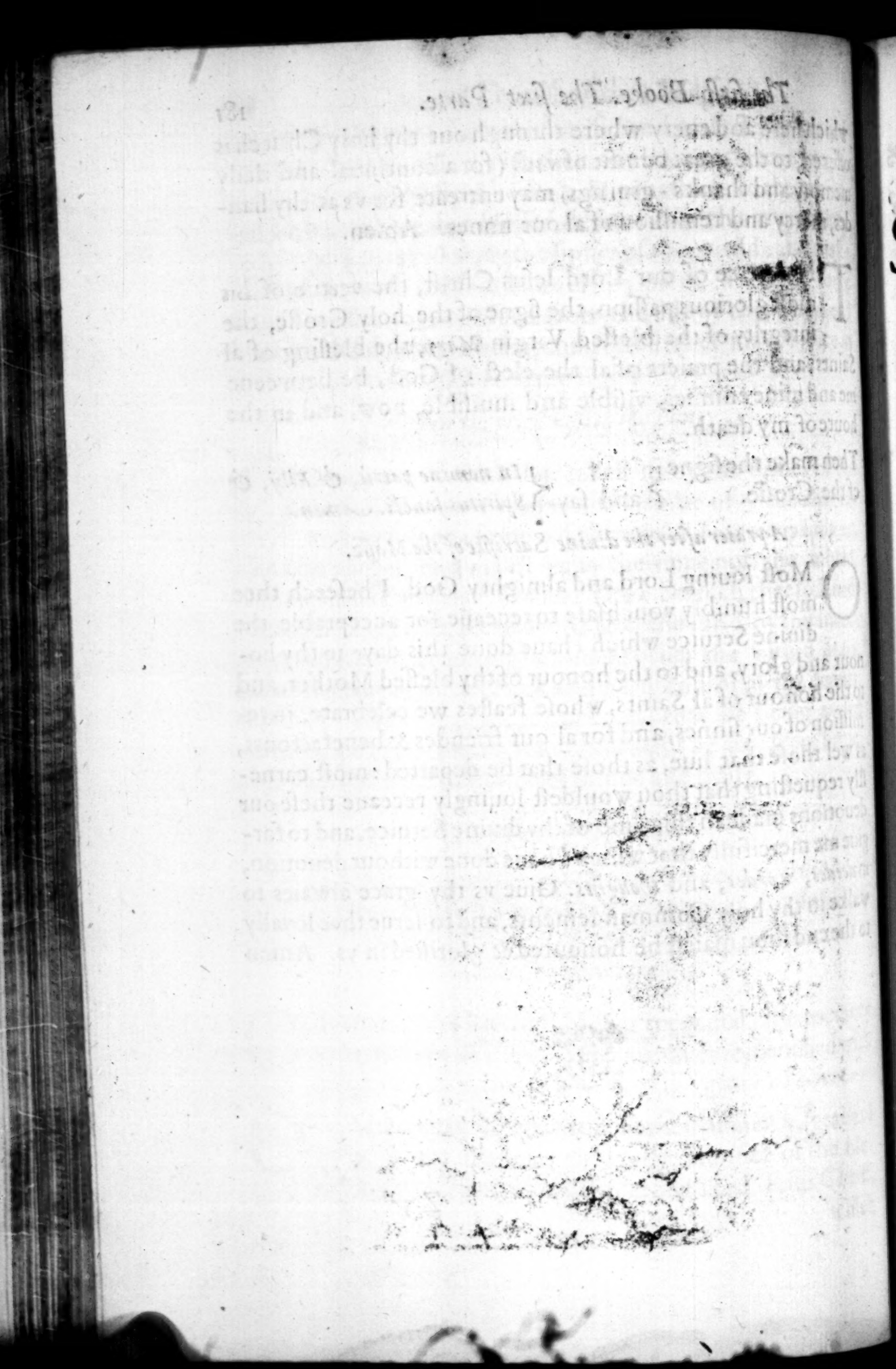
which here and euery where through out thy holy Church is offered, to the great benifit of vs al (for a continual and daily memory and thanks-giuings) may entreate for vs at thy handes, mercy and remission of al our sinnes. Amen.

THE grace of our Lord Iesus Christ, the vertue of his most glorious passion, the signe of the holy Crosse, the integrity of the blessed Virgin *Mary*, the blessing of al Saints. and the praiers of al the elect of God, be betweene me and mine enimies, visible and inuisible, now, and in the houre of my death.

Then make the signe of the Crosse. † and say. *In nomine patris, & Filij, & Spiritus sancti. Amen.*

A praier after the diuine Sacrifice of the Masse.

O Most louing Lord and almighty God, I beseech thee most humbly vouchsafe to receaue for acceptable, the diuine Seruice which I haue done this daye to thy honour and glory, and to the honour of thy blessed Mother, and to the honour of al Saints, whose feastes we celebrate, in remission of our sinnes, and for al our friendes & benefactours, as wel those that liue, as those that be departed: most earnestly requesting that thou wouldest louingly receaue these our deuotions made in this time of thy diuine Seruice, and to forgiue me mercifully that which I haue done without deuotion, in *deedes*, *wordes*, and *thoughts*. Giue vs thy grace alwaies to walke in thy holy Commandements, and to serue thee loyally to the end thou maiest be honoured & glorified in vs. Amen



THE
SECOND BOOKE.

VVHERIN THE FIRST MASSE IN THE MISSAL

Is iuſtified and expounded for al aud euery parcel thereof.

By Henry Fitz Simon Dublinian of the Sociery of IESVS.



¶ Permiſſu Superiorum. Anno 1611.

THE PREFACE TO THE MINISTERS OF THE VVOORD,

(as they vvould be tearmed) in great Britanie and Ireland.

MY intermedling in anie controuersies in English, vvas by noe inclination in me, or desire, but by prouocation of your brother M. Iohn Rider, some time tearmed Deane of S. Patriks in Dublin, but nouv as I heare by base carriage in miserie, and disgrace. VVhat imperfection shalbe found in this treatise, is due onely to my insufficiencie, & not to the subiect in hand. contrarievvise vvhat therein is laudable, and substantial, appertaineth to the giuer of euerie perfect gift, to his chast and vnspotted Catholike and Roman Church, & to the al-surmounting truth, and might, of the supernal sacrifice of the Masse, being the sole purporte of this discourse. VVhat I aimed at by al paynes in penning & printing these tvvo bookes; to deale plainly, vvas not so much for any satisfa-

tisfaction due to M. Rider as to confirme Catholikes in their profession, to aduance them in their deuotion, and to retyre them and Protestants (to vvhom God of his infinite goodnesse vvould graunt such grace) from their eternal perdition. The means by me followed thereto haue bene pregnant vvarrants of Scriptures, and traditions, resolute determinations of Concils, Fathers, and Doctours, yea and playne attestations of Turkes, Jevves, and Hereticks, confessing your brother-hood in al their vvritings and drifts to svvarue from pietie and religion, and in hypocrisie to out face confidence in your cause, it being condemned invvardly by corrasiue of tormenting conscience. In the vvhole and euery parte it is soe perspicuouse, as noe sonne in greatest brightnes may be more transparent. If yovv notvvithstanding (for your supposed credit) vvill yet contradict truth, and impugne these tvvo bookes, bevvare not to trifle, rayle, falsifie, as is knovven to be your vvonte, (but noe meruaile, falshood not hauing other protection then furie and fraude) for then you may not attend from me any replie: vvhereas if you impugne pithilie (a thing against vs impossible) yovv shal not vvante a reioyndour. Al thinges vvel considered, your best is to pondre the proofs, and vvith prudent pietie (considering they are irrefragable) to conforme your selues to that vvhich in vayne pretexte of reforming, to your povver you sought to deforme. It is not lightnes to disclaime a light profession, nor follie to fall betims from a doctrine like a Dreame daily falling to contrarie suppositions, and training to the dovvnefal of endlesse damnation. VVhich if it be true (as certainely it is) to-

vvard al others, much more is it to be ſuppoſed of yovv by vvhome the ſcandal is giuen, increaſed, or authoriſed. At leaſt your amendment I haue to my povver alvvayes occaſioned by demonſtrating palpably your errours, by exhorting yovv to reclaime them, and by praying God of his infinit mercie to graunt yovv therto his effectuall grace.

Amen.

* * *

THE

THE SECOND BOOKE OF THE DIVINE SACRIFICE OF THE Masse.

THE FIRST PARTE, OF AL POINTS BEFOR THE INTROIT, AND of the introit itselfe.

HAVING in al the first booke ratified, and approued, whatsoeuer I could imagin belonging to the *Immaculat Sacrifice* (as *Theodoret* tearmeth it) of the Masse, I meane as extrinsecal preparations therto: not omitting *the place, the time, the persons, the Reliques, the vessels, the ornaments, the Ceremonies*, and not only any circumstance, but also not the least circumstance of Circumstances therto belonging, as farr as my knowledge or memorie could extend: the Priest being now at

Theodor. q. 24. in Exod.

now at length described in his Ecclesiastical attyre, and the Attyre it selfe iustified, and the Respondents instructed of their duety, and the Assembly prouoked and disposed to deuout attention, and to frequentation of the Cœlestial sacrament: it now may seeme lawful, and conuenient, to accompaignie the said Priest in like manner, and method, to the Altar, and during al his oblation, that he may securly effect this high mysterie, of his high charge, without al repugnance and molestation.

THE FIRST CHAP.

¶ *Of the Priests framing the signe of the Crosse, and of the Mysteries therin contained.*

I HAVE shewed in treating of holy water, how Sathan exacteth a siniſter making the signe of the Crosse, with the left hand, as a cognizance, and signe, whereby they who haue abiured religion and pietie and traffique with him) professe themselues to be of his retinue; he apishly counterfetting pietie in his reforming abhominations, but prouiding heedfully in imitation, that his maner of doing, be a maner of vndoing the thing as it should be. Now for forming the signe of the holy Crosse, in saying: *In nomine Patrũ & Filij, & spiritus sancti*: In the name of the Father, and of the Sonne, and of the holy Ghost: what warrant could be more desirable, then first of the Apostle saying? *Al whatsoeuer you doe eyther in woord, or vvorke, al thinges in the name of our Lord*; and next of *Tertullian* saying? *At euery stepp, or motion, at euerie entrance, or issue, at putting on your cloathes, and shoes, at vvashing, at table, in chamber, at sitting, at al conuersation, vve print the signe of the Crosse on our forheads*. For the first, of naming the Father, Sonne, and holy Ghost, *S. Chrysostomes* liturgie also hath it, without al diuersitie in substance. *Benedictum regnum Patris, & filii, & Spiritus sancti, nunc & semper, & in secula seculorum*. Blessed be the Kingdome of the Father, the Sonne, and the holy Ghost; now, & euer

Coless. 3. Tertul. l. de Corona Militis.

Initium S. Missæ.

euer, and world without ende. For the next, of forming the Crosse, saith the verie Conference of Protestants, and Puritans before the K. Maiestie: *The antiquitie of the vse of the Crosse, D. Reynoldes confessed to haue euer bene since the Apostles times. For at their going abroad, or entring into the Church, or at their praiers, and benedictions, that it was vsed by the ancients, desired no great proofe.* pag. 68. 69.

The same is acknowledged by *Burges* in the breefe aunswer of *Couel* pag. 130. By the *Puritans*, in a short treatise of the Crosse printed in *Amsterdam* anno 1604. pag. 21. And the Synod of London anno. 1603. stifly argueth, & standeth for the vse of the Crosse in the thirteth Canon. So that not only Protestants, but Puritans, haue here condemned them selues in accompting it a charme, which euen by their confession from the times of the Apostles, al Christians vsed at the first entrance into euery act of deuotion. And ineeede it is such an vngrateful charme & harme to the author of charmes, that as the historie relateth, he indeauoured to hinder S, *Edmond* Bishop of Canterburie to forme such signe of the Crosse, with as great and trembling resistance, as one enemie would hinder another to draw his weapon whereby he should be instantly destroyed. Sur. 15. Nouemb. Vincent spec l. 32. c. 68.

And in this Case no meruaile: For in the forming suche signe, the greateſt mysteries, and principal victories of our beleefe against him, are religiously recorded. First, for exãple, of the the holy Trinitie. Becausc, the hand being put on the forhead, and then downe to the stomack, and after from the left shoulder to the right, and then either ioyned, or the fingers crosse wise kissed; it signifieth by the head the first person God the Father; by the pointing downeward, it notifieth God the Sonnes generation; by the drawght from shoulder to shoulder, it giueth to vnderstand, the proceeding of God the holy Ghost, from both Father, and Sonne; and lastly by the coniunction of the hands, or kissing the fingers in forme of a Crosse, it propoñdeth the vnion of three persons in one Godhead, and substance.

Secondly, such Crossing is a compendious setting foorth of the holy Incarnation of our Lord Iesus Christ, the only beloued sonne of God: because begining at the heade, his eternal generation in the vnderstanding of his Father, is declared. Next, at designing dounward the wombe, his sacred incarnation in his blessed mother is remembred. Lastly, at the left showlders pointing (which argueth al siniſter chances & aduersitie, as contrarywyse the right al prosperitie) his affliction, death, and passion; and at the right shoulder, his assension, & sitting at the right hand of God, is mysticaly glorifyed, and expressed.

Lastly it is the hyerogliphical signe of his passion. In which ther is noe difficultie, considering that to euery vnderstanding, the forme of the Crosse directly intimateth the passion of Christ, wherof it is a propre memorial. if therfor, *in hoc maximè consistit cultus Dei, vt anima ei non sit ingrata*, in that is the worship of God principaly, that the soule be not vnthākful: what absurditie is it to thinke, any act of deuotion to be more thankful to God, then such as most aptly expresseth his greateſt mysteries, and cheefest benifits? I now suppose few to be fownd or testifyed more mystical, and propre, in that behalfe then this soueraigne signe of the holy Crosse. Wherupon I thus inferr: the Sabaoth day by appointment of God almightie is wickly hallowed, & exactly obserued, vpon great penaltie, and that only, to make vs myndful of Gods benifit by our owne, and al other things Creation for vs: The Paschal lamb was appointed as a high, & inuiolable solemnitie, in remembrance of the angels free, and frendly ouerpassing the Israelits, when contrarywyse they destroyed the first begotten of the Ægyptians: The oblation of al first begotten men children to God, was an other significant memorial of the same: the erecting of twelue huge stones in Galgalis was ane ordonance to haue the drye passage of the predecessours through Iordan in perpetual notice of the successours. Al which, and many more the lyke testimonies of Gods benefits, God him selfe ordayned to be with al dutiful regarde in most

S.Aug.l. de spiritu & lit. c.11.S. Chrys. ho.1. ad Pop.

Exod.c.31. vide Exod.12.13 2334.Leuit.23. Nu.9 Nu.16.

Exod.13.

Iosue.4.

thankful

thankful memorie regiſtred, and in parte weckly, in parte yearly renewing celebrated, to refreſh, future, and otherwyſe fading remembrance.

Therfor ſay I, as I ſuppoſe reaſonably, the Croſſe being a ſummarie abbridgement of al Gods benifits, and the peculiar ſymbol, or triumphant trophæum, or monument of our ſaluation: can it be thought, that is ſhould be acceptable to God, it ſhould not only be omitted, but as lately in Irland hanged in deriſion, trampled vnder feete in diſdayne, ſcornfully broken, Sacrilegiouſly burned? ô *cæcas Hereticorum mentes*! How farre hath the rage and frenſie of hæreſie dazeled Chriſtian vnderſtandings, as not to diſcerne the dimming yea blinding myſtes of impietie, from the lighſome beames of moſt commendable and approued deuotion, but as impiouſly as ignorantly to miſtake one for other? But of Croſſes, and framing the Croſſe, what I haue ſaid in my awnſwer, and what the great, and learned *Gretſerus*, amply, aſſuredly, and pertineutly hath deliuered, of the authoritie, antiquitie, efficacie, and pietie of, and toward the ſame, is ſuch, as noe *Ariſtarchus* can carpe at any mater of correction, none moſt curious may blame any important omiſſion, none moſt diſtruſtful can requyre further needful ſatisfaction, nor any idiot can expect therin greater or playner manifeſtation. Nu. 148-152.

VVhat heauenly apparitions of Croſſes to Conſtantin, by teſtimonie of *Nicephor*; to *Procopius* by teſtimonie of *Metaphraſt*; to S. *Victor*, by teſtimonie of S. *Bernard*, might I relate? *what Victories*, by deuotion toward them, to *Conſtantin* by reporte of *Euſeb*, to the *Apameãs* by report of *Nicephor*, & *Euagrius*, to *Don Iohn Auſtrich*, by report of H. *Meurier*, might I recõpte? *VVhat terrour, and excluſion of Diuels*, by *Iulian*, as witneſeth S. *Gregorie NazianZen*, *Theodoret*, and *Nicephor*; by Iewes therby marked, as witneſeth S. *Gregorie* by S. *Iuſtin*, as witneſeth S. *Hierome*, and S. *Gregorie Niſſen*, by S. Margarit, as witneſeth hir hiſtories, might I informe? I wil not amplifye, *what ſerpents, and poiſon* I know therby made forceles, nor delate other wonders abundantly repleniſhing the volumes of graaueſt authors, leaſt I ſhould

Niceph. l. 8. hiſt. c 32. Metaph 8. Iulij S. Ber. ſer. de S. vict Euſeb. l. 9. c. 9. Tripar. l. 1. c. 4. Niceph. l. 17. c. 14. 15. Euag. l. 4. c 26. Beda l. 3. c. 2. Meurier. ſer. 21. Nazianz. ora. in Iulia. Theodoret. l. 3. c. 3. Niceph. l. 10. c. 3. S. Greg. l. 3. dial c. 7. S. Hierom. in c. 3. Ionæ. S. Niſſen. orat. 20. vita S. Margaritæ. Nice. l. 12. c. 45. Moſcus in prato c. 94.

I should (as wel I might) seeme superfluous, wher least occasion requyreth. Let S. *Gregorie* giue both assurance, and warning, *that a certaine virgin but eating a leafe of letuce, was possessed by the Deuil; he alleadging, that she had receaued the leafe wherupon he was sitting, without making any Crosse to remooue him from it.*

S. Greg. l. 1. Dial. c. 4.

Let *Durandus* certifye, *that another virgin, not takeing therby warning to blesse hir foode, was by two deuils for three whole yeares likewyse possessed, they pretending noe other crime, then to haue bene deuowred by hir in a pome granat, without making ouer it any Crosse.*

Dutan. in Rationali. tract. de pasch.

Let *Tilman* Bredenbachius be beleeued, *that two trauailers betwixt Geneua, and Lausana, being ouertaken by a tempest, thundre, and lightning; the one of them eftsoons blessing him selfe, and the other deriding him, and demanding, if he intended to chase flyes from his nose by such apishnes, that this flowting compagnion was in the instant torne, and destroied with a thunder bowlt.*

Bredenb. l. 7. sacr. collat. c. 58, vide Del-Rio. disq. Mag. l 6. c. 2. sec. 3. q. 3.

S. *Cyril* therfor had reason to aduise euery Christian: *Fac hoc signum & manducans, & bibens, & sedens, & stans, & loquens, & ambulans, in summa, in omni tuo negotio.* Make this signe both eating, and drinking, and sitting, and standing, and speaking, and walking, breefely in al thy imployment. S. *Martial* had occasion to say therof: *est armatura inuicta contra Sathanam, galea custodiens Caput, lorica protegens pectus, clipeus telum maligni repellens.* It is an inuincible armour against Sathan, a helmet defending the heade, a corselet protecting the breast, a target reiecting the darts of the malignant. And least slowthfulnes in forming the Crosse often, might be a hindrance to the benefit belonging therto, ancient Christians, euery one, was suer to haue a Crosse abowt him. *vbique ea inuenitur apud Principes, apud subditos, apud mulieres, apud viros, apud virgines, apud nuptas &c.* It is, saith S. *Chrysostome*, euery wher founde, with subiects, with women, with men, with virgins, with wyues. *Omnes ipsa magis ornantur, quam diadematum coronis, vel multis gemmatis monilibus, & torquibus,* Al are more adorned therby, then with crownes & diademes, or many iewels of pretiouse stones, or gowld chaynes. A good leason for our femal and effeminated nobilitie, among whose rings and iewels, your

S. Cyril. Catech. 4.

S. Marr. ep. 1. c. 8.

S. Chrys. li. Quod Christus sit Deus.

may

may finde inflamed harts, hands in hands, twisted serpents, & some times wors trash, but few crosses; as if in dede they weare ashamed of them, or as if their impietie (by silenced reproach) obiected to their remordant consciences their straying from the path and fruit of the Crosse.

By which premisses you may conceaue, how vnchristian, and blasphemous is the Puritans opinion in their Suruey of the booke of common prayer: *The signe of the Crosse to be a part of the beasts marke: it to be superstitious, vnprofitable, blinding; and not vsed in the forhead befor the second of* Edward *the sixt.* Al which with great reasō the cēsure of Oxfoord doth cōdemne, as I shewed in my answer to *M. Rider.* yet for his further satisfaction, and of others seduced by Sathans delusions, I wil affoord for vpshot a testimonie of *S. Cyrillus*, and *S. Paulinus* worthie of principal consideration in this mater. *Ligno Crucis vniuersus terrarum orbis per partes repletus & tamen iugi miraculo detrimenta non sensit.* VVith the wood of the Crosse, the whole world is replenished: yet (saith *S. Paulin*) by endles miracle, it hath suffred noe decaye. *Camden* him selfe alleadgeth this treating of the comptie of *Tiperarie*. Behould how God miraculously conserueth this memorial of his mercie, and loue toward vs: yet Reformers inforce them selues, but in vayne, to abolish it. He approueth the whole worldes deuotion by continual miracle: they disproue it as idolatrous by continual malignitie. He testifieth his singular contentment by al records of his benefites whereby we are made mindful of them; they omit noe cause to ruin and calumniat them and vs. God therfore of his superabundant mercie reduce them from their peruersity, and preserue vs in our wonted pietie.

pag. 102. 103.

pa. 82. & 378.

Now therfor, if al other articles of the Masse shalbe no lesse approued, then the forming, or framing of the Crosse, how oft soeuer it shal hapen; it may be thought, that Reformers Exclamations should litle hindre any parte of our deuotion toward any parte of so sacred oblation.

The second Chap.

¶ Of the psalme following the signe of the Crosse.

Psalmus. 42. *Iudica me Deus &c.*

IVDGE me, ô God, and discerne my cause, from a nation not holy: from the vniust, and deceitful man deliuer me.

Because thou art god my strength: why hast thou repelled me? and why doe I goe sorrowful, whiles the enemie afflicteth me?

Send foorth thy light, and thy trueth: they haue conducted, and haue brought me into thy holy hill, and into thy Tabernacles.

And I wil enter vnto the Altar of God, vnto God which maketh my youth ioyful.

I wil confesse to the in the cithern, ô God, my God: ô my soule, why art thou sorowfull, and why dost thou trouble me.

Hope in god, because yet I wil confesse to him, the saluation of my contenance, and my god.

Glorie be to the Father, and to the Sonne, and to the holy ghost, As it was in the beginning, now, and euer, & world without ende. Amen.

I wil not heere repeate, what I haue already deliuered in the first booke; how great should be his preparation, attention, and humilitie, who is to enter in prayer, or communication with God: and how aboue al other Considerations, it of Gods Maiestie being then present, should be most dutifully respected, and most deeply apprehended. Otherwise euerie woord of *Introibo ad Altare Dei*, I wil enter into the Altar of God; should be manifested, to intimate, and inculcat the forsaid necessarie recollection of him that is to say Masse, so aptly, as perhap in al the scripture, ther could not a more conuenient

sentence,

sentence, in so few woordes be elected to that purpose. For what can be more dreadful to imagin, to any Priest being but a worme of the earth, then that he is to entre, not remotly to a mount Sinay, wher God was sleightly to appeare, and yet the whole mount was so exempted, as it was death to tread thereon, but only to *Moyses*; nor to any *Sancta Sanctorum* of Salomons temple, inaccessible to al others but to the onely high Priest, and that but once a yeare; whereas the Priest to say Masse, is to enter vnto the Altar; and that of the Sonne of God in person? This is that *Sublimitas quæ nullis comparationibus possit æquari*, sublimite, that (as S. *Ambrose* saith) can not be parangoned with any comparisons. So then to make the Priest mindful of his dutiful collection, what could be more aptly vttered, then *I will enter into the Altar of God*? To which the Respondent answereth: *Ad Deum qui lætificat iuuentutem meam*. Vnto God who hath delyted my youth: to wit, to him in whom I haue bene delited from my youth, or who hath giuen me al contentment, and sustenance from my youth. Ane aunswer apparently tending to a thankful remembrance.

Exod 19.

Hebr. 9.

S. Ambr. l. de dignit. Sacer. c 2.

Concerning the psalme in this place, saith S. Chrysostome: *Dauid semper primus, medius, nouissimus*, Dauid is euer (in Gods seruice) first, mideſt, and last. And S. *Dyonise* to the same effect) *reuersus autē ad diuinum Altare inchoat sacram psalmorum melodiam*. the celebrant being returned to the diuine Altar, beginneth the sacred melodie of psalmes. Such before all other psalmes to haue bene, *Iudica me Deus*, appeareth in S. *Nazianzen*, and S. *Ambrose*: if more assurance be necessarie in this point, the irrefragable S. *Augustin*, assenteth: *Ab ipso institute Romanæ sedis exordio, psalmorum cantus in eadem coaluit Ecclesia*: from the first begining of the Roman Sea. the singing of psalmes hath bene planted in that Church. Against which psalmes, the *Donatists* excepted, (sayth against S. Augustin) *quod sobriè psallerentur*, that they weare song moderatly. *Paulus samosatenus*, obiected, thē to be *neotericos & receter inuentos: in semetipsum verò compositos, diebus paschæ in medio Ecclesiæ canere mulieres faciebat*: late, & newly inuented: but other psalmes in his owne

S. Chryſ ho. 6. de Pœnit.

S. Dyon. in hier. Eccl.

Nazian. orat. 28 sub finem. Ambroſ. l. 4. c 2. de Sacram.

S. Aug. Confeſſ. l. 9. c. 10.

Idem. ep. 118.

Synod. Antiochen. in ep. ad Dyon. Rom. Pont.

owne cõmendation he made in Easter holy dayes in the midst of the Church to be song by women. The like psalmes *Apolinaris* composed, and long before them both *Hierax*, as *S. Epiphan*, and no lesse the *Arians*, as *S. Ambrose*, and *Socrates* do recorde. So that they make notorious, that Dauids psalmes, at least in moderat musike contente not ancient heretikes, but such as melodiously by women (whome not withstanding *S. Paul* commaundeth *to hould their peace in the Church*) might be song: they knowing that sexe to be so forward to that which is most forbidden, that any religion how pestiferous soeuer, yet allowing them any scope against lawful prohibitions, many of them are thereby, by a spirit of contradiction sudenly, and irreuocably captiuated, and borne away. Of which propensiõn, and facilitie of women to hæresie, *S. Hierome* hath a notable discourse worthie to be read: which for breuitie, & not easely to digresse, I omit in this place.

Synod. Laodic. c. 59. s. Epiph. hær. 67. s. Amb. de tradendis Basil. socrat. l. 6. c. 8.

1. Cor. 14. v. 34

6. Hieron. ep. ad Clesiphon. con Pela. c. 2.

As for their hatred against plaine psalmes in these dayes, I find in *Caluin* these two causes ginen: first, *Multæ Dauidis querimoniæ intemperiem sapiunt.* Many of Dauids complaints tast of passion: Second; *Emergunt ei, immo interdum ebulliunt turbulenti affectus, qui à primâ rite precandi lege non parum distant;* Ther escape, yea somtyme ther burste from him turbulent affections, which do not a litle straye from the cheefe manner of well praying. Also in his 98 Epistle to *Cranmer*, he reprehendeth the singing of Euen song (contayning only, or principaly playne psalmes) in the Churches of England. So that we may expect shortly, if *Puritans* preuayle, psalmes not only in prose, but also in ryme, as being by *Caluins* opinion (to whom they conforme them selues, as if they would ingraue in them selues his detestable idol) nether temperat, nor conuenient prayers, but rather turbulent affections, wilbe cancelled, and suppressed. But befor they come to that depth of impiouse reformation (to exclude the Prophet *Dauid* with whose psalmes, the scriptures reuerently by al Euangelists and Apostles, are euery wher sweetly adorned & seasoned) I wil obiect an approbation from their owne first determinations, as a

Calu. l. 3. Instit. c. 20. n. 16. 32.

block

block in their way; and together displaye the ryte or solemnitie of the Puritan seruice.

The Minister (*say they*) that is to preach, shall appoint the psalme that is to be song, & c. After the psalme, let ther be made a short admonition to the congregation: how they shal prepare them selues rightly to pray. Let prayer follow, contayning the confession of sinnes, &c. and concluded with the Lords prayer. Aftet the sermon, let prayer be made for grace, that the Auditours may proffit by the Doctrin deliuered: also for the whole Church, & al particular callings: and let them ende lykewyse with the Lords prayer. Then a psalme, &c. and lastly let the conclusion be made, with some short forme of blessing the congregation taken owt of the Scriptures. The book of Disciplin. de offic Minist. » » » » » » » » »

Note by the way, that thes elder *Puritans* being about the yeare 1587. as they reformed al forme of the cõmunion booke; so many of these premisses of theirs, of the Lords prayer, and diuers other points here mentioned, to be by *Brownists*, the latest reformed *Puritans*, not so much reformed, as vtterly disalowed and abolished. VVhich you may fynd distinctly specyfied, wher we haue treated whether Masse be sayd befor Matins. Note also what is said concerning Cõfession of sinnes to be farre disagreing frõ what followeth in the 10. article of the Cred according the principles, and woords of Protestants. VVhich in like maner might be said of their allowance of the *Pater Noster* to be often repeated, contrarie to their *owld Doctrin*, that the same prayer should not be reiterated. As for blessing, Confession, vse of psalmes in the beginning, and ending, we here behowld them to be commended, and ratifyed euen by our aduersaries: then what maner of disprouing, what other conuiction may be more vrgent? *Illa enim, est vera, & sine contradictione probatio, quæ etiam ab Aduersarijs ipsis singula testificationis profert. Such is* (saith S. Ireneus) *a true, and irrefragable probation which produceth particular attestations from aduersaries them selues.* VVhich in lyke tearmes is affirmed by *S. Augustin*, and *Nouatian*; and therof saith *Whytaker*: The argument must needs be strong which is taken from the confes-

Calu. Instit. l. 3. c. 20. n. 19.

s. Iren. l. 4. c. 14. con hæreses.

S. Aug. l. 10. de ciu. c. 47. Nouatiã. lib. de Trinitate. vvhit. de Ecl. q. 5. c. 14. Controu. 2.

sion of the Aduersaries. If it be fufilled ordinarily in my writings, let others iudge; and if fauorably, giue therof the praise to God alone, & his Church, to whom it belongeth to triuph in the spoyles of al their enemies. To conclude, that Gods seruice began euer at a psalme, or parcel of a psalme, besyd al other euidences alreadie produced, *Tertullian*, yea and *Plinie*, do auerr it, as a mater wherby the Primatiue Christians peculiarly weare both discerned from Infidels, & also became knowen to Infidels, because that they delyted so much in psalmes.

Tertul. de velandis virg. Plinius 2. ad Tcaian.

THE THIRD CHAP.

Of the Gloria Patri, and Amen.

Diuina Missa S. Iacobi Apost. in initio.

IN the Liturgie or Masse of S. *Iames Apostle*, it is in this forme: *Gloria patri & filio & spiritui sancto, & vni trino, luci diuinitatis, quæ est singulariter in Trinitate, & quæ sine diuisione diuiditur. Trinitas enim vnius dei Omnipotens, cuius gloriam cæli enarrant, terra verò eius dominationem, & mare eius omnipotentiam, ac omnis Creatura siue ea sensu aliquo sentiatur, siue ratione tantum intelligatur, eius magnificentiam semper prædicat: quia eũ decet ōnis gloria, honor, potentia, magnificentia et decus, nunc et semper, & in sęcula sęculorum. Amen.* Glorie be to the Father, and to the sonne, and to the holy Ghost, three, and one, to the light of Diuinitie which is single in Trinitie, and withowt diuision is diuided. For the Trinitie is one God omnipotent, whose glorie the heauens do denounce: and the earth his domination, and the sea his omnipotencie, & euery creature, whether it be by any sense, or only by vnderstanding conceaued, doth declare his magnificence: for al glorie, honour, power, magnificence, and bewtie becometh him, now, and alwaies, and world without ende. Amen.

Confer this prolixer forme with the short clause, *Glorie be to the Father, and to the sonne, and to the holy Ghost: As it was in the beginning, now and euer, and world without ende*: & your may per-

perceaue first, the antiquitie therof, concerning the substance to be ane Apostolical tradition. Secondly, the abbridgement therof by the Concil of *Nice*, or at least by *Damasus*, to haue bene necessarie, it being so often to be resumed, and repeated, both at other tymes, and after euery psalme. Lastly you wil discouer the impietie of the *Arians* (to whom I haue shewed late Reformers to simbolise, and concurr in hate against the B. Trinitie: which here also weare to be detected, if being once done, it needed to be recapitulated, and weare it not odiouse to be againe debated) to haue (as graueſt authours affirme) occasioned by their forsaid hate, that al Gods Church these 13. hondred yeares, doth glorifie God, by noe other clause more often, more deuoutly, or with greater consolatiõ. And as the forsayd wrytes do reporte, such was the zeale of the Church of *Antioch* toward the precise forme of the sayd clause, that when the Arians, for noueltie, and singularitie, (as such wandring goats can neuer walke in the high royal way) did varie, saying; *Glorie be to the Father, through the sonne, in the holy ghost*; the Catholikes would nor tolerat their prophane innouation, nor omitt vnreprehended S. *Basil* him selfe, that in his benediction, at the ende of sermon (wherein according custome, he was to inuoke the B. Trinitie) he swarued from the forme of Catholikes, and vsed the forme of *Arias*. which being perceaued by the Godly Father, he wrote therupon to *Amphiloch* an Apologie, or excusation, conceauing great displeasure, & sorrow, that he should euer seeme cõformable or inclined toward any impiouse reformations.

In the Examination of the Crede. n. 9. & 18.

Theodor. l. 2. c. 24. Sozom. l. 3 c. 19 Nicephor. l. 9. c. 24 Conc. vasen. c. 5. Conc. 4. Tolet. c. 12. Conc. Rom. sub Damaso.

S. Basil ad Amphil c. 1. 7. 25. 27. 29.

Such note of distinction in points of religion, may be in one place, that is not in another: as appeareth in the forsayd two formes, which weare esteemed opposit only in Antioch, whereas in Rome ther was no hould taken (as by S. *Leo* his vsing the later forme, is obserued) whether of both formes had bene frequented; at least vntil the tyme of *Damasus*.

S. Leo ser. 1. de natiuit.

After this said clause, *Glorie be to the father &c.* obtayned such venerable opinion among Catholikes, that they esteemed none in periurie to be able to pronounce it; as appeareth by this

S. Bona. in ep. ad Mechildã comitissam. Hist. Lombardica in vit. S. Pellagij Papæ.

relation owt of S. *Bonauenture*, and others: of a certaine Bishope that by simonie attained his benifice. VVhich he did in such secreacie, that he could not be conuicted therof befor the Popes Legat, who then was *Hildebrãd* Priour of Clugnie, and after Pope by the name of *Gregorie*. The Legat at leinth adiured him to pronownce the *Gloria Patri &c.*. which the Bishope attempting, was able to proceed noe further thẽ only to the naming of the sonne. VVherupon being bashful and at leinth wholy confounded, he confessed his fault. The legat in the meane tyme admired the wisedome of God, that a Simoniake could not pronounce the holy ghost whose gifts Simon the Authour of simonie would haue bought. Noe more could Sathan, according the relation of *Iohn Moscu*, rehearse, The *Glorie be to the Father &c.* For when he had transfigured himselfe to conferre with a certain heremit, whose his entrie into the celle, commaunded him according the wõted practise to pray, or say the *Gloria patri*: he onely said, *sicut erat &c.* The ould heremit remembred him the secõd time, to pray the whole: and he againe, said only, as befor. At length the heremit willed, and directed him, to say the whole, *glorie be to the Father, and to the sonne, and to the holy ghost.* But he (whose practise is alwaies to blaspheme the holy Trinity) now not being desirous, or able to glorifie it, vanished away: leauing thereby to be vnderstood, that he is cõformed to those Reformers, and they to him, who in like manner can not glorifie the blessed Trinitie, but blaspheme, or reprehend it. If M. Rider be such, saying, *that from the first Introibo ad altare Dei*, to the *Ite Missa est*, ther is nothing but *magick*, *superstition*, *idolatrie*, *and heresie*, (in which compasse alreadie the 42. psalme of Dauid, and the *Gloria Patri*, is compriſed) I leaue to euerie consideration.

Pratum spirit. c. 116.

Vide Sur. in vita S. Annonis 4. decemb. l. 2. c. 19.

Apoc c. 13, c. 16.

Conc 3. Tolet anno. 589.

VVhen about the yeare of our Lord 589. in the third Concil of *Tolet*, the king *Recharedus* and Queene *Rada* weare reconciled from heresie to the Catholike Church: these weare the acclamations of the fathers: *Gloria Patri, & filio, & spiritui sancto & c.* Glorie be to the father & c. And al the nobilitie awn-

awnſwered *Quicunque non dixerunt, Gloria Patri, & Filio & ſpiritui ſancto, anathema ſit, Amen.* Curſed be he ſaid they that wil not ſay, *Glorie be to the Father, the ſonne, and the holy goſt, Amen.* VVhy then curſed are the ſurueyers of the booke of common prayer, ſaying: *ſuch ſaying to be a vayne repetition.* VVhy then alſo curſed be Puritans conſenting to the ſame. Now then abuſed nobilitie of our parts, imitate theſe ancient nobles in this diuine clauſe, bleſſing and glorifying God, and retyring from ſuch curſed reprobats. pag. 47.

Of the *Amen*, it being an Hebrew woord, yet is allowed by S. *Paul* to be ſaid by Idiots that vnderſtand it not. And that antiquitie approueth it, this one teſtimonie of S. *Hierome* doth demonſtrat (*vbi ſic ad ſimilitudinem cæleſtis tonitrui Amen reboat?* wher ſo (as in the Church of Rome) doth *Amen rore*, like a heauenly thundre? S. Auguſtin ſaith, it ſignifieth, *verum*, a trueth: or rather that the ſignification therof is ſo ineffable, that the Interpreter durſt not tranſlate it, but left it in it ſelfe *propter ſanctiorem authoritatem*, for more venerable authoritie Durantus ſaith, that it importeth, *be it to vs, vvhich we haue prayed.* Then which expoſition, I know none that more approacheth. For in the pſalme where we haue *fiat, fiat*, be it, be it, the Hebrew hath, *Amen, Amen.* 1. Cor. 14. S. Hier. l. 2. in ep. ad Galat. in præfat. S. Aug. tr. 21. in Io. li. 2. de doctr. c. 11 ep. 178. Durant. in rationali c. 14. n. 6. c. 15. n. 9. vide de conſecr. d. 2. c. revera, in fi. d. 38. c. ſedulo. | cauſa 4. q. 5.

THE FOVRTH CHAP.

¶ *Of the Confiteor.*

The tranſlation of Confiteor.

I Confeſſe to God omnipotent, to B. Marie alvvaies Virgin, to B. Michael Archangel, to B. *Iohn Baptiſt, to the holy Apoſtles Peter & Paul, to al ſaints, & to you brethren becauſe I haue greatly offẽded in thought, vvoord, and deede,* ſtriking his breaſt, and ſaying) *through my fault, my fault, my moſt grieuous fault. Therefore I pray the* B. *Marie alvvaies virgin, the B. Michael* Archangel, *the B. Iohn* Baptiſt, *the holy* Apoſtles *Peter, and Paul, and al ſainctes, and you bre-* Confiteor Deo omnipotenti &c.

brethren, to pray for me to God our Lord.

The aunswer of them that serue at Masse.

Misereatur. tui &c.

OVR *Omnipotent God haue mercie vpon the; and al thy sinnes being forgiuen the, bring the to life euerlasting.*

You must be forwarned that the Priest hauing ended the psalme & *Glorie be to the Father*; he reneweth his owne attention, by a second repetition of the first clause, *I will enter into the Altar of* God *&c.* and next after, to professe that we can doe nothing, that is good, or deuout, but only by the helpe of God; he saith this versicle of the psalme: *Adiutorium nostrum &c.* psal.123. Our helpe is in the name of God. VVhereunto the Respondents aunswer: *who hath made both heauen, and earth.* In saying whereof, he maketh againe the signe of the Crosse: and the bowing downe both his eyes, and bodie, he saith the *Confiteor*, or Confession premised. Of any part, or parcel of scripture, that I should by any arguments approue the veritie, or antiquitie thereof, is not among Christians to be expected. For, God helpe vs, if the holy Scripture be not warantable in it self. Such are the foresaid versicles contained in the 123. psalme. Of the Crosse, I shal, I hope, not neede againe further approbation, how oft soeuer it is to be formed.

AN ADVERTISEMENT,

Concerning the publick and priuat Confession among Lutherans & Puritans. &c.

BEFORE I enter into the explication of the *Confiteor*, I thinke expedient, and not vngrateful, to reueale some secrets first of *Lutherans* concerning confession, by relatiõ of Polanus a Caluinian Minister of *Basel*, and other Ministers partly *Caluinists*, partly *Lutherans*. First *Polanus* alloweth a general forme of Confession, which is free, and vniuersal; saying also such to be in vse among the Orthodoxal brethren in many

Polan. in disp de confess. thes. 25. 26.

many places: ſo that this forme following is therby againſt the cauils of other Proteſtants greatly eſtabliſhed. Secondly, he informeth, that Lutheran Miniſters in retayning Confeſſion, *do among them ſelues contend to haue moſt pœnitents; doe reiect, and delay the poorer ſorte; doe torment and afflict their pœnitents by means of knowing their ſecrets; do reueale, and detect their crimes, often to their deſtruction.* So it happned to a Caluinian Doctour *Crelly*, whome the Lutherans beheaded, his offence being reuealed only in confeſſion to the Chancellour in Saxonie, and by him manifeſted to three Miniſters, and by them publiſhed to *Crellies* deſtruction. They acknowledge it themſelues in a funeral ſermon made at the execution of the ſaid *Crellie*. *Schererius* recompteth the like *of a ſoldiour, that long denied a theft, wherof he was in ſuſpiſition: but at leinth confeſsing it to the Miniſter, he accuſed him thereof to his Captaine, who incontinently cauſed him to be therfore hanged.*

In orat. funebri. fol. 57.

Schererius in ſua poſtilla Dominicali.

This is not impertinent to be forwarned, that they allow not only publick, but alſo priuat Cõfeſſion, although at other times they exclame againſt both with greateſt deteſtation. only by the way obſerue, that the *Secret* of confeſſiõ, is none at al with them, (wherin alſo they haue the ſuffrage of the Synod of London) which among Catholikes is ſo inuiolable, as nether for priuat, nor publick good, Popes or Princes command, lyfe or death (by conſent of al diuins) is it to be broken. For, by what neceſſitie Confeſſion is to be made, by the ſame intrinſecaly is it to be obſerued inuiolable: & none are bound to confeſſe ether wholy or in parte, or for any time, or feaſt, or for any præcept of whoſoeuer, to ſuch by whom they haue occaſion to diſtruſt they might be reuealed.

Synod. Lond. c 113.

Suarez. to. 4. in 3. p. diſp. 33. ſect. 1.

Now let me obtaine that you would conſider, & ponder wel, what publick Confeſſion is among Puritans. Al ſhalbe owt of their owne brethrens declaration, but more breefely, and withowt the turpitude by them contayned therin. *A fact was commited*, ſay they, againſt a dawgter, or ſiſter of one Ihon Nelſon of Northampton, an Elder among Puritans, by one of his ſeruants. M. *Snape* (a principal Puritan Miniſter) dealt

Ihonſons depoſition 16. May 1590. 1590. cited in the booke of dangerous poſitions. pag. 82.

with the offender, toward a publick repentance to be made vpon the next sonday, befor the multitude. The offender appearing not accordinly; a bitter sermon was made against him. The next sonday after, he in dede appeared. *Snape* made a long prayer that God would giue him grace to confesse repentantly. Insued publick Confession. VVhich being done, *Snape* absolued him, and entred in to a long discourse how cleere that partie was, euen as though he had bene new borne: forbidding any euer after to reproach him of the crime remitted Yet the issue was (as them selues confesse) not witstanding the said cleerenes, that this offender (for a good pennance) must haue married the harlot; she neuer being brought to any lyke publike Confession: as if forsooth acception might be had of persons, and that hir sexe was to be fauored, or that their satisfaction was to be inflicted at wil, and not according desert. VVherby you may behould, that our opinion of future satisfaction after the sinne forgiuen, when it is to ratifie purgatorie to them that formerly had not satisfyed, then is it false, and damnable. when contrariwyse it is for their purpose, or pleasure, then is it allowable. So that to their netts, al doctrin is fish that cometh to their aduantage.

And this their publick confession, or (in a Puritan tearme *Censuring*) is vsed in way of a satisfaction, (as my authours before named doe relate) *with such ripping vp of their liues, euen from their youth, and vvith such bitternes of reuiling tearmes, that they become loathsome to one an other & some thereby forsake their assemblies.* Yea one *Bluet* a Minister of the sorte, hauing also committed some foule offense and finding the Rabbins of the crue alienated therby; writ to *Field*, and *Egerton*, in these woordes: *Yf my offence may not be passed by, vvithout further confession, euen befor God, and his Church in London, I vvil lye downe, and licke the dust of your feete, and confesse more against my selfe, then any of yovv know.* Yet notwithstāding vpon their pharisaical austeritie, my Protestant Authour demandeth: *Is this the mater they contend for, that men may fall downe, and kisse their feete?*

Dangerous positions. pag. 88

Idem ibid. p. 117.

Ibid. p. 118.

But *VVilcox* another capital Minister of the said broode, finding

finding like extremitie, and insolent tyranny of the fornamed *Field* to be so exorbitant; obiected to him sixe faults in number, and qualitie as great as his owne: and therupon also drue his necke out of their yoake. Neither do the only Puritans find it expedient to recommend, and impose confession, but also the Protestants in their Communion booke in the visitation of the sicke, haue apishly imitated our forme, as els where is declared.

Al which I haue mentioned, to manifest, that they who dare blaspheme the General forme of Confession, of the Church; it being therby sufficiently approued to be commẽdable, that the holy Ghost Gouernour of the Church, wil neuer suffer any errour or vntruth to fasten, or to haue accesse to any doctrin therof: yet that they doe inuent a vaine, a præiudicial, and a dishoneſt forme as aforesaid of their owne, without not only al allowance, but also al example, yea or remote resemblance either of Gods book, or the ancient Churches toleration. But let vs shift this soe needful mater somewhat further.

Particular Publick Confession in ancient times

FOR ful instruction concerning publike Confession by particular persons you must vnderstand, that in the Primatiue Church, and in the first heats of religion among Primatiue Christians, ther was for shew of greater contrition and humilitie ane ouer earnest search of confownding them selues, seueraly, by reading their verie secret offenses publickly: which was to fal into the other opposit extremitie of our Reformists, as peeuishly not confessing them selues priuatly to Priests. which prepostereuse feruour B. *Leo* Pope, for manifould inconueniences insueing prohibited as a dangerouse deuotion, tearming it, *præsumptionem contra Apostolicam regulam*, a præsumption contrary to the Apostolical rule, wherby they lay after open to their aduersaries cõtumelies. Yet, neuer by any was it esteemed ane vniuersal remedie to sanctification, or weare ther any ouer greuouse, or scandalouse offenses

S. Leo epist. 80. c. 2.

vsualy reuealed, but only such as serued to ane affected confusion as I said for humilities sake and that only among lay men. VVhich (or rather the like) as yet is sowght & followed vnder the name of *Capitulum*, among religious men, euen from the tyme of S. *Basil*: for therof he hath mentioned, and exhorted it to be obserued. I say, that such publick Confession was only of few: and therfor S. *Hierome* commendeth it, as ane extraordinarie mater in *Fabiola*, that she had performed it once (for more often it could not be; as S *Chrisostome*, *S. Ambrose*, and *S. Augustin* affirme) in S. Iohn Laterans Church of Rome.

S. Basil. de Instit. Monach.

S. Hier. ep. 30. S. Chrys. ho. 2. ad Ephes. S. Ambros. l. 2 de pœnit. c. 10. S. Aug. ep. 53. & 54.

In VVhich mater, note this practise of Reformers, borrowed from the Nouatians, that what monuments soeuer they can purloyne owt of the Fathers, against this publick, & often disliked Confession of primatiue Christians: they applye it against the priuat Confession made to Priests: it beinh al one to them, to seduce people from their saluation, ether by false resemblances of one mater for an other, or by other pernitiouse deceit and delusions what soeuer. And in this purpose be (Reader) assured, that against priuat Confession neuer any one ancient Doctour made mention, but rather alwayes commended it as needful to saluation. VVhat they might seeme to teach in dispraise of any confession; concerned only this publike Confession wherof we make mention. Therfor euery one that may, is carefuly to cõferre the allegations by them cited against priuat and sacramental Confession, and he shal euidently discouer their filthie misaplication, to be cleane contrary to the authours intention: which may suffice to haue bene aquainted in this place.

The antiquitie of the publick General Confession vsed at Masse.

FIRST the antiquitie therof (although Platina impute it to *Damasus in vita eius*, and *Berno l. de Missa c.* 35. to *Pontianus*) appeareth in substance, and more particularitie in the liturgie of S. *Iames*, saying, *Despise me not, O Lord God, I*

Liturgia S. Iacobi in initio,

being

being defiled by the multitude of my ſinnes. For behould I approach to this thy diuine, and ſupernal miſterie, in deede vnworthie, but relying on thy goodnes. I powre out *this voice to the,* ô *Lord be merciful to me a ſinner: I haue ſinned againſt heauen, and befor the, nether ame I worthie who ſhowld caſt my eies toward this ſacred and ſpiritual table, on which thy onlie begotten ſonne, & our Lord Ieſus Chriſt for me that ame a ſinner, and defiled with all ſpotts, is miſticaly offered a ſacrifice.* So then to be breefe, the Confeſſion of the prieſt at entring to this oblation, attayneth the antiquitie of the time of the Apoſtles. *Dauid* alſo was not againſt it, ſaying: *Introite portas eius in Confeſſione*, enter his gates in Confeſſion: nor the wyſeman alſo, ſaying: *Iuſtus prior eſt accuſator ſui*, the Iuſt is firſt an accuſer of him ſelfe. Pſal. 99. Prou. 30.

Nether auayleth it to except againſt this Confeſſion, that therin ſaincts are named: for if the Royal Prophet *Dauid* might ſay, *In conſpectu Angelorum pſallam tibi*, that he would ſing to God in the ſight of his Angels; preſuppoſing they might behowld him: without al doubt, the ſaincts being according to our Sauiours ſaying, *æqual to Angels*, may noe leſſe heare our Confeſſions to God, then our ſongs: and conſequently by vs may be called as witneſſes that we lament our offenſes. Such publick Confeſſion agayne by *Reformers* is confirmed in a whole ſynod anno 1549. as after, God willing, in treating of the Canon of the Maſſe, ſhalbe ſhewed. So that to diſpute now againſt it, is to diſpute againſt the very brotherhod; & againſt it which by the treatiſe of Inuocation of ſaincts ſhalbe approued to be farre beyond any malice of contradiction. Yea the very Pagans may confound their prepoſterouſe alienation toward it; *they not beginning their idolatrouſe ſacrifices, without præcedent or former faſting, continencie, humble accuſations, waſhings, and many other obſeruations of ſubmiſsion.* Pſal. 137. Lucæ 20. Alexander ab Alexandro l. 4. c. 17.

Therfor to cõclude: the *Confiteor* of the Reſpondents being ended, and the Prieſt praying for them, by the *Miſereatur*, as they had prayed for him; without other alteration then in vſing the plural number, to make it agreable vnto them: he ſayth, *Indulgentiam abſolutionem &c.* pertayning to both them, and

and him: *Our omnipotent, and mercifull Lord graunt vs forgiuenes, absolution, and remission of our sinnes. Amen.* VVhich being finished, they say owt of the Psalmist one to another: The priest; *O God thou being turned shalt quicken vs.* Respondent; *And thy people shal reioice in the.* Priest; *shew vs O Lord thi mercie.* Respondents; *And giue vs thy saluation.* Priests; *O Lord heare my praier.* Respond. *and let my crie come vnto the.* Priests; *our Lord be with yow.* Respond. *And with thy spirit.* In saying thes versicles, the Priest, as during *Confiteor*, boweth downe his head, but not so profowndly as befor.

THE FIFT CAP.

Of Dominus Vobiscum.

THIS last versicle, and awnswer, being the *Dominus vobiscum, & cum spiritu tuo*, translated; for the first parte of it was the salutation of *Boos*, to the reapers; and of the Prophet *AZarias*, to K. *AZam*. For the second parte, it was the charitable acclamation of S. *Paul* in the conclusion of his Epistles. And, of the same, *Peter Damian*, aboue 500. yeares past, intituled an expresse booke, shewing therin among al other maters, that it may be said pluraly, although none be present, but one only Clerke; he representing as ane Atturnie, the person of the whole assemblie. VVherof the like is practised by Princes, and Magistrats as publick persons, whom we behould to write, *vs*, & *we*, & not *me*, or I. And so in our very priuat *Pater noster*, we speake pluraly, saying; *our father, our bread, our, trespasses, deliuer vs*, although we be alone. So that in this ther is no difficultie; much lesse, *magick, hæresie, superstition, or idolatrie.*

psal. 84. ibid. psal. idē ibid. Ruth. 2. 2. Par. 15. Galat. 6. Philem. in Fine. 2 Tim. 4. P. Damiani Dominus vobiscum vel &c. cp. 12, c. 4. & 13.

vide S. Chrys. ho. 36. in 1. Cor. & 18. in 2. Cor.

And this one Aduertisment of *Dominus vobiscum*, I desire both Priest and Clerke, yea and the assemblie, wel to conceaue, and obserue; that, to say *Our Lord is among you*, is, or showld be, a procurement of such seemely behauiour, as beseemeth good Christians to professe in the majestical presence of the

of the Omnipotent God; to witt their mynds to be ful of trembling dutie, of dutiful pietie, & holy puritie, such being only allowable in Gods presence, befor whom al prophan irreuerence ether by light looks, thoughts, or woords, are very reprehensible. And therfor *Dauid* said; *in iustitia apparebo conspectui tuo*; to thy sight I wil appeare in iustice. And the wyse man. *Qui timent Dominum, præparabunt corda sua, & in conspectu illius sanctificabunt animas suas*. They that feare God, they wil prepare theyr harts, and wil sanctifie their soules to be in his sight. But of this attention, & conceauing God to be present we haue spoken befor.

Psal. 16.
Eccli 2.

The sixt Chap.

¶ *Of the* Introit, *or entrance of the Masse, vpon Aduent sonday: And vvhy sonday hath succeeded the sabaoth?*

In asceding to the Altar, the priest secretly sayth this prayer: *Take away from vs, O Lord, al our iniquities, that with pure minds we may merit to entre into the holy of holies, through Christ our Lord. Amen.* At the Altar, inclining him selfe, he sayth: *We beseech the O Lord, by the merits of thy saincts* (at which he kisseth the Altar) *whose reliques are here contained, and of al other thy saincts, that thou vouchsafe to remitt al my sinnes. Amen.* The first prayer being to God alone, needeth not to be approued, not many as yet, besid *Luther* befor cited, being of so profoūd, and desperat shamelesnes, as publickly to denye prayer to be made to God, for puritie of sowle. The second, beside what approbation it hath alreadie, by the treatise of Altars, & Reliques, shal shortly after be iustified in the inuocation of saincts. The title of the first Introit in the booke, is, *The first Sonday of Aduent*.

I haue befor declared my intention in chooseing of this Masse of Aduent sonday, to haue bene only because it was

the first in the booke, and therfor fitteſt to be firſt approued. VVorthely doth Gods Church begin the office vpon ſonday: firſt, becauſe in it the Creation of heauen, and Earth began. 2. becauſe Chriſt did riſe on ſonday. 3. Becauſe the holy Ghoſt diſcended on it, and Manna was giuen, and the Children of Iſrael both departed owt of Ægipt, and paſſed the read ſeaſe. 4. becauſe Chriſt was borne theron. 5. becauſe he was theron baptiſed, and wrought his firſt miracle. 6. becauſe in it he fedd. 5000. 7. the gates being ſhutt, he entred among his Apoſtles, and inſtituted the Sacrament of Pennance. 8. The reſurrectiõ of the dead, by many is thowght, wilbe on the ſame. I remitt my Reader to what els I haue ſayd vpon the. 7. article of the Epiſtle of Conſtant Catholikes. pag. 98. 99.

Marci. 2. 16. Vide Bellar. de cultu ſanctorum l. 3. c. 11. p. 2173.

The tranſlation of the ſabaoth into the ſonday euen by the Apoſtles, hath four principal reaſons: the Natiuitie of Chriſt 2, his reſurrection. 3. The coming of the Holy Ghoſt. 4. The powerful iuriſdictiõ of the Church in maters of Ceremonies: they therby diſanulling the ſolemnitie of the Sabaoth, or Saturday (then which in the ſcripture, ther was nothing more ſtreitly commanded to be hallowed) and preferring the ſonday, withowt any particular commiſſion cõtayned in al ſcripture to that effect. A good note for our *Reformiſts*, to eſteeme of other Apoſtolical traditions, they (excepting *Venerem Caluin*, who would haue changed ſonday into friday, in latin & moſt other languages tearmed the day of *Venus*) not daring hetherto, but to imbrace, and hallow the ſonday; yet not hauing any warrant therto, but by only tradition.

Exod. 20. 8. c. 31. 14. c. 35 2. Hierem. 17. 21

Beſid which vſes of hallowing Sondayes, the Fathers do mention alſo. 1. to haue a vacant time to giue God thanks. 2. to recompenſe the defects of the precedent weke. 3, to vnderſtand the Exigence of thee poore brethren. 4, to be inſtructed by ſermons. Beſid al which, other reaſons might be affoorded, if theſe might ſeeme inſufficient to any impugner how vnreaſonable ſoeuer.

1. S. Aug. ſer. 251. de tempore. S. Greg. l. 11. ep. ep. 3. 3. 1. Cor. 16. 4. Cathech. Trid. par 3. pag. 325. n, 21.

Ther is added on Aduent ſonday another Title: *The ſtation at holy Marie Maior.* That is noe more to ſay, then the proceſſion

cession to our Ladie Church at Rome; so called of such principaly as in fasting, and prayer, had remayned a certain tyme standing therin. For, *fasting* is often tearmed a *station*, vpon occasion, that the people fasted in some appointed Church, according diuersities of times. On Aduent sonday, the place of station, was at the cheefe Church of our Ladie in Rome. And *Tertullian* sayd: *Solemnior erit statio tua, si ad aram Dei steteris; Thy fasting* wilbe *more laudable, if thow remaine fasting befor the Altar.* Behowld a worthie antiquitie of fasting, station, and Altar. Now to the *Introit* being a sentence of the. 17. psalme. *I haue lyfted my sowle to the, O my God, I wil not be a ashamed: nether let my enemies scoffe me: for al that expect the,* wil *not be confounded. Thy waies, O Lord, demonstrat to me, and teach me thy paths. Glorie be to the Father &c.* After ending wherof, the *Introit* is repeated.

Tert. Cassian Ambr. apud Baron. an. 57.

Tertul. c. de oratione.

psal. 17.

First, *Micrologus, Rupertus, Rabanus*, do thinke the name of *Introit*, or entrie, deriued from the Entrance of the Priest to the Altar; during which, the quyer singeth in solemne Masses the *Introit*. *Conrad Brun* supposeth it to be so called, because many psalmes weare sõg by the quyer while the people weare entring, and setling them selues to deuotion, befor the begining of the diuine seruice: which psalmes S, *Gregorie* contracted into some one or few conuenient sentences. And by lykelyhod, hereopon, in S. *Ambrose* his Missal, it is called, *Ingressa, the coming in. Alcuin*, & *Hugo de S. Victore*, do ascribe it only to the begining of the Masse. Litle dependeth vpon the name therof, wheras the substance is euen by S. *Dionise* knowen: that *ad sanctum altare iterum rediens, psalmorum incipit melos*; The Celebrant entring to the Altar, the melodie of psalmes began: which is al one and to say, the *Introit* began.

Microl. de Eccles. obser. c. 1. Rupert. de diu. off l. 1. c. 28. Raban. de Instit. clerie. l. c. 33. Conrad, Brũ. l. de cœrem. c. 1. vide B. Rhenan. in coronam militis Tertul. Alcuin de reb. Eccles. Hugo, in spec. Eccl. c. 7

S. Dion. de hier. c. 3.

And that *Celestinus* did not first ordaine such *Introit*, besyd the forsayd proofe, may be apparently gathered owt of *Cassian*. In dede many rashly, vpon the alteration of any circũstances, do (as I haue forwarned) attribute the institution or inuention of the things them selues, to such as had ordayned such alteration, or reformation, belonging vnto them. A hon-

Cassian. l. 3. Instit c. 11.

dred Instances might be alleadged therof, & some after may breefely be recorded. As I said befor, when the mater in hand is ether parte, or parcel of scripture, (such as is the *Introit*) the veritie, and antiquitie therof, needeth noe approbation; howsoeuer, when sufficiēt occasion is ministred, it may haue some explication.

The *Entrie* being pronounced, and the *Glorie be to the Father* added therto; (excepting in the Masses for the dead, and in tymes of lamentation) and againe the *Entrie* repeated, the Priest remoueth to the midst of the Altar: vpon whom it is meete, that we attend in iustifying such his proceeding, and what els any further occasion may requyre.

* * *



THE

THE SECOND PARTE.

A DEFENCE, AND EXPOSITION OF ALFROM KYRIE-ELEISON to the Ghospel.

THE FIRST CHAP.

¶ *Of the* Kyrie - *Eleison, and diuers standings at the Altar.*

THREE diuers are the standings at the Altar of the Priest: first, at the right hand: which doth signifie faith and religion to haue bene first reuealed to the Iewes; thereby receauing the priuiledge of eldership, and præeminence of place befor others, Next, in the midst, implying our Sauiours calling of al his sheepe into one flock. Lastly, at the left hand insinuating that (the Iewes by him forsaken) his Ghospel is planted principally among the Gentils. In the end, he againe returneth to the right hand, to betoken, that our Lord Iesus Christ wil collect to him selfe agayne a remanent of the scattred Iewes, as after in treating of Antichrist shal God-willing be demonstrated.

The *Introit* (as is befor said) finished, the Priest in the midst, saith Kyrie *Eleison*, Lord haue mercie vpon vs. The respondēts say the same. It is said the third time by the Priest. Thē *Christe Eleison*, is begon by the Respondents, which signifyeth, *Christ* haue

haue mercie vpon vs; the Priests repeating the same, and the respondents, tripling it. Lastly, the Priest, and Respondents, doe resume the *Kyrie-Eleison*, Lord haue mercy vpon vs, as before. Then which ther is nothing more ancient: as being manifouldly in the liturgies, or Masses of S. *Iames*, of S. *Basil*, of S. *Chrysostome*, of the *Æthiopans*, of the *Armenians*, of the *Goths*, of S. *Ambrose*. And the woordes of S. *Augustin* are remarkable in that behalfe, he refuting *Pascentius* ane *Arian* that reiected the woord *Homo ousion*, only becausе it was a Greeke woord: whreupon S. *Augustin* inferred, that he might as lawfully refuse the name of *Christ*, and *Kyrie-Eleison*, becausе they weare noe lesse Greeke woordes. And the antiquitie therof appeareth also notably, by the fift Canon of the Concil of *Vase*, anno 450. *Tam in Sede Apostolica, quam etiam totius Orientis, & Italiæ Prouincijs, dulcis & nimium salubris consuetudo intromissa est vt* Kyrie-Eleison *frequentius, cum grandi affectu, ac compunctione dicatur*. As wel in the Apostolical Sea, as also in al the Prouinces of the East, and of Italie, the sweete, and very healthsome custome is brought in, that Kyrie-Eleison is often said with great affection, and conpunction.

S. Aug. ep. 178. vide S. Greg. l. de Sacram. & ep. 63.

Conc. vasen. can. 5. est ciuitas Galliæ Narbon, hodie la vauy.

By which the Churches retaining certain Hebrew, and Greeke woords, in Latin Masses, the petition of *Dauid* is partly fulfilled; *Ne disperdas*, (seu corrumpas) *tituli inscriptionem*, doe not destroy the inscription of the title: to wit the title of the Crosse written in the foresaid three languages; and they being, as is knowen, conserued in the dinine office of the Latin Church which is alwaies to remaine. *S. Gregorie* by some is made author of the Kyrie-Eleison, and *Christe-Eleison* in the Masse, but erroneously. If he did any thing therein, it was only that they might be said reciprocatly by the Priest, and Respondents; and, *vt in his deprecationis vocibus paulo diutius occupemur*, that we should abide longer in these words of deprecation. It is manifestly testified by the former Canon of the *Concil of Vase* much more ancient then S. *Gregorie*, that the original therof was long before the birth of S. *Gregorie*. So canonically is truth confirmed in al this Treatise beiond the distrust that either

Titul. psal. 56 & 57. vide Ianſen. concord. c. 143.

S. Hier. in ps. 59.

S. Greg. l. 7. ep. ex regiſtro. c. 63.

either ignorance, or voluntarie errour might lawfully conceaue, as noe braſen Canons in anie other mater may haue more force. Therfore we nede not lingre about this point but may paſſe to the next.

THE SECOND CHAP.

¶ *Defenſe of Gloria in excelſis, and the firſt Collect. vvhether Proteſtants may pray at al to God?*

GLORIE be to God on high, & peace on earth to men of a good wil, VVe praiſe thee. VVe bleſſe the. VVe adore thee. VVe thanke thee, for thy great glorie. Our Lord God, Cœleſtial King, God the Father omnipotent. Our Lord his only ſonne Ieſus Chriſt. Our Lord God, Lamb of God, Sonne of the Father, That takeſt away the ſinnes of the world, haue mercie vpon vs. Thow that takeſt away the ſinns of the world, receaue our prayer. Thou that ſitteſt at the right hand of God, haue mercie vpon vs. For thou onely art holie. Thou art onely Lord. Thou onely art moſt high IESVS-CHRIST, with the holy ghoſt, in the glorie of God the Father. Amen. Gloria in excelſis. &c. » » » » » » » » » » » »

Although in the Maſſe of Aduent, this Angelical himne (as commmonly it is called; the beginning therof being the ſong of Angels at Chriſts Natiuitie) is not rehearced: yet at other times being ſo vſual, I could not eaſily ouerskip it: nothing by men, or Angels ſpeakable, being more ſweetely, and deuoutly repleniſhed with godly applauds, affectionat acclamations, and feruent mental eleuations. *Eraſmus* would haue a variance of one greeke woord, to cauſe vs ſay, *Peace to men a good vvil*, and not, *of a good vvil.* But we had rather ſay, as we doe, with *Origen*, *S. Chryſoſtome*, *S. Hierome*, *S. Ambroſe*, & *S. Auguſtin*: whoſe authoritie, I ſuppoſe, may wel counteruaile it of *Eraſmus*. Eraſm. in c. 2. Lucæ. Orig. ho. 1. in Mat. ho. 13. in Luc. S. Chryſoſt. ho. 2 in ca. 2. Mat. & ho. 35. Irem. ho. de Aſcenſione. S. Hier. in c. 2 Iſaiæ ac Lucæ S. Aug. de Ciuit. l. 14. c. 8.

The

Vide Suarez, disp. 83. sect. 1. dot. 4. S. Clem. Constit. l. 7. c. 47.

The antiquitie of this hymne, some attribute to *Simmachus*, some to *Celestin*, some to *Gregorie*, some to *Hilarie*, some to *Telesphor*. But the Liturgie of *S. Iames*, and Constitutions of *S. Clement*, do shew is from the very Apostles. *Telesphor* might wel ordayne the saying of it in the Masse of Christemasse; *Celestin*, and *Symmachus*, in it of ordinarie sondayes; *Hilarie*, the frequent vse therof in France; *Gregorie* might wel augment it: which we denye not, yet we are farr from grawnting, that they weare first authours therof. *Luther* also him selfe accepteth it: and *du Plesis* being first angrie that *Telesphor* is not esteemed the first authour therof, with in a whyle he confesseth it to be in dede more ancient then *Telesphor*.

Luth. de formula Missæ. Plessis lib. 1. pag. 22. Idem. Ibid. pah. 98.

After *Gloria*, when it is to be sayd, the Priest turning to the people, sayth, *Dominus vobiscum*, our Lord be with you. To which the Respondents awnswer, *Et cum spiritu tuo*, and with thy spirit. VVherof we haue alreadie treated. Then turning toward the booke, he sayth the first Collect, persuading the people to conioyne their deuotions with him, saying; *Oremus. Let vs pray.* VVherof S. *Augustin* sayth: *Vbi audieritis Sacerdotem Dei, ad eius altare, populum hortantem ad orandum, non respondebitis. Amen.* VVhen your heare the Priest of God, at his Altar exhorting the people to pray, yow wil not awnswer, Amen; to wit vnles you be attentiue to his warning. Then followeth the Collect, or prayer.

S. Aug. ep. 106.

Excita quæsumus &c.

Rayse vp, O Lord, thy povver, and come, that from the imminent dangers of our sinnes, thou protecting vs, vve may merit to be freed; thou deliuering vs, to be saued: Which liuest and raygnest God vvith God the Father, in the vnitie of the holy Ghost, for euer, & euer Amen.

For prayer made to God, our Aduersaries, as is sayd, wil not seeme to be at variance with vs, but only for prayer made to saincts

ſaincts. Therfor we may proceede to the ſecond Collect: if firſt we haue a woord, or two, withowt wrongful variance with them, for their not praying to God, according the principles of their profeſſion. It might exaſperat a Chriſtian mynde againſt *Reformers*, if any would deſeruedly affirme, that by their Doctrin, they can not allow euen that God ſhould be prayed vnto. Yet ſuerly, it wilbe impoſſible for any *Reformer* to auoid this ſo heynouſe imputation, if he ſpeake conſequently to his principles. For as they make a reſolution in God not to change by any intreatie the courſe of things, which they affirme to be fatal: how can they pray ether to auoid any diſcomoditie, or to obtayne any benifit; ſuppoſing, as I ſaid, euery thing to be irreuocably prædetermined? Let them acknowlege this fixed opinion of their Patriarch: *Omnia de neceſſitate abſoluta eueniunt.* Al things happen by abſolut neceſſitie. Let them allow their *Caluins* Doctrin: *nihil ipſi deliberando agitent, niſi quod Deus iam apud ſe decreuit.* Men can do nothing, but what God hath alreadie determined.

Luth. in Aſſer. art. 36.

Calu. Inſtit. l. 1. c. 18. n. 1.

And this made *Luther*, as we haue ſhewed in the firſt booke, directly to oppoſe himſelfe to al prayer. Alſo, as they beleeue that euery of them is infailliblie predeſtinated, & as *Zuinglius* the Arch-Reformer of the Reformations of our Contries, confidently ſaith, *that Chriſt can not be ſaued, vnles they be ſaued, nor they damned, vnles he be damned*: how can they pray, ether to haue heauen aſſured alreadie, or to eſcape hel? Laſtly, wheras they howld, that only fayth iuſtifyeth; and being receaued can neuer after, as *Beza* ſaith, be taken away; & conſequently as ther is noe iuſtnes beſid faith, ſo noe other ſinne may be beſid infidelitie: how can they pray to haue their ſinnes, and not only their infidelitie forgiuen them, which they ſay can be none, noe not by imputation it ſelfe, they being iuſt, if they haue fayth? or for what els can they pray, when they make al things to be fatal, heauē to be as aſſured, as to the ſonne of God, god to be inexorable to doe otherwyſe thē as he had prædetermined frō al æternitie? Al which to be their General Doctrin, is ſhewed in our examination of the Crede, and ſhal further

Zuing. to. 1. fol. 268.

Beza in Confeſſ. Gen. c. 3. a. 6.

further appeare in their Crede, according their woords, and principles soone insueing. Now, as I sayd, coherently to such principles, it is hard, & as I thinke impossible, to ether esteme, or allow of prayer. VVherin, how farr our *Reformers* haue alreadie proceeded, may apparently be collected by theyr late demand to our king *to haue another while a praying Ministeric*: also by the confessed hate of Puritans against forme, tyme, & place of prayer: Lastly by the detestation of *Henry Barroom*, & *Greenwod*, in refusing to say our Lords prayer, euen to saue their liues. VVherof more shalbe deliuered God-willing vpon the *Pater noster*.

Peruse our first part, first chapter, and first booke. Item our annotations after, vpon the Pater noster.

THE THIRD CHAP.

¶ *Defense of the second Collect, or prayer: and of the Inuocation of Saincts.*

Deus qui de B. *Mariæ virginis. & c.*

O God, vvhich from the vvombe of B. Marie virgin, an Angel fortelling, vvouldest thy vvoord to take fleash: gravvnt to thy suppliants, that vve vvhich beleeue hir to be truely the Mother of God may be holpen by hir intercessions vvith the.

DIGNARE *me laudare te virgo sacrata: da mihi virtutem contra hostes tnos*. Grawnt sacred virgin, that I may prayse the: giue me streinth against thine enemies. For I professe (maugre heretick, and Deuil) thar next God, I cheefely honour the, and depend vpon thy intercession, & protection, as vnder the sauegard of the Mother of God, most deerely beloued by him, most honoured in heauen aboue al other Creatures by him, and most imployed by him in assisting vs, in al our aduersities. So that owt of what Apostles, or Doctour I shalbe able to bring greatest commendations of the, in those

I do

I do not only assent vnto them, but humbly also demand, that my affections be allowed to be conceaued beyond al human, and angelical highest exaltations. You may know concerning this point, that al that shal be produced to ratifie the Inuocation of the glorious Mother of god, to serue also for inuocation made to other saincts according their diuers proportiõs. So that at this time in hir person, we wil defẽd together the cause of al saincts, haueing intention els wher to deale somewhat of their inuocation a parte.

To the Contents therfor of the former prayer, awnswereth & complyeth S. Iames in his Liturgie, saying, Hayle Marie ful of grace, our Lord is with the, blessed art thou among al women, and blessed is the fruict of thy wombe, because thou hast bredd to vs, the sauiour of our sowles. The principaly, most holy, immaculat, and blessed aboue al, our glorious Ladie Parent of god, and alwaies virgin Marie, it is iust that we tearme the truly parent of god, alwaies blessed, and euery way irreprehensible, and the Mother of our god, more honorable then Cherubin, more glorious then Seraphin, who without corruption hast borne god the woord: the gods Mother we in dede magnifie. To the ô ful of grace, doth euery Creature gratulat, both the troups of Angels, and al mankinde, which art the sanctifyed temple, the spiritual paradise, the glorie of virgins, from whom our god assumpted fleash, and became a childe, who was befor al time. He made thy wombe a throne, and thy bellie more broad, and ample, then the very heauens. To the O ful of grace, euery Creature doth gratulat: glorie be to the. Thus farre the Apostle S. *Iames*.

Liturgia. S. Iacobi.

To which maner of glorifying the tabernacle of God, al other liturgies are consonant, rather greeuing to be defectiue then fearing to be excessiue in hir commendations. *Virginem non hominum lingua, non mundo sublimior Angelorum mens, sat dignis laudibus effarre potest.* No tong of man, nor Angels minde higher then the world, can with fit praises (saith Damascen) *extol* the Virgin. Againe, *Virgo omnium encomiorum legem excedit*, the

S. Damascen. orat 1. de Assumptione

Idem orat. 2. ibid.

Ibidem. the virgin exceedeth al reach of cõmendations. Thirdly, *nec si omnes toto orbe dispersæ linguæ in vnum coeant, eius laudes oratione consequi possent*, Neither if al the tonges in the whole world, should cõcurre in one, weare they able to equal hir worthines.

S. Basil Seleuciæ Episcopus in orat. de Annuntiatione. S. Basil subscribeth, saying: *De Virgine qui omnia illustria & gloriosa dixerit, nonquam is a veritatis scopo aberrauerit, attamen dignitatis magnitudinem nulla vnquam oratione exequabit.* Of the Virgin he that would saye al that is excellent, and gloriouse, shal neuer swarue from the trueth, yet with no eloquence of speech shal he euer attaine the measure of hir dignitie.

S. Bernard. ser. 4. de Assumptione. *Queuam poterit lingua, etiamsi Angelica sit, dignis extollere laudibus Virginem Matrem, Matrem autem non cuiuscumque, sed Dei?* What tong although it weare of ane Angel (saith S. *Bernard*) might expresse by worthie commends, this virgin Mother, Mother in deede not of whosoeuer, but of God?

S Anselmus in lib de conceptu virg. c. 38. *Decens erat vt ea puritate qua maior sub Deo nequit intelligi, Virgo illa niteret, cui Deus filium suum ita dare disponebat, vt esset vnus idemque Dei patris, & virginis filius*, It was expedient that this Virgin (quoth S. *Anselmus*) should reshine with that puritie, then which vnder God, greater can not be comprehended, to whom God determined so to commnnicate his sonne, that one and the same should be the sonne of God, and of the Virgin.

S. Greg. l. 1. Registri c. 1. *Mons fuit beatissima virgo Maria, qui omnem electæ creaturæ altitudinem, electionis suæ dignitate transcendit*, The Most blessed Virgin Marie was a mountaine, which by the dignitie of hir election, surmonted al height of the elected creature.

S. Bernard. ser. de verbis Apoc signum magnum. *Maria profundissimam diuinæ sapientiæ, vltra quam credi valeat, penetrauit abyssum, vt quantum sine personali vnione creaturæ conditio patitur, luci illi inaccessabili videatur immersa*, Marie entred the most deepe bottomles pit of diuine wisedome, beyond the capacitie of imagination, that as much (without personal vnion) as the condition of a creature cowld suffre, she may seeme to be swallowed in that inaccessible light. Which heape of allegations, I haue exhibited for two causes: first becausse the trueth of them seemeth to me assured, by al dignitie, and adoration of al figures wherby she was prefigurated: as of the arke (which

was of vncorruptible wodd of Setim outwardly, of pureſt gold inwardly) of the temple, &c. Secondly to approue hir inuocation, *a fortiori*, and that by authoritie of ſcripture, whereas the inuocation of inferiour ſaints, by authoritie of ſcripture, is manifeſtly approued.

True indeede it is, *there is one God, one alſo Mediatour of God & men, man Chriſt Ieſus*: and he by fower reaſons is peculiarely our Mediatour alone. Firſt not only by office, but alſo by nature he doth mediat, and is a part of both, as being both God, and man. Secondly, not by way of requeſt, but by way of iuſtice, and ful ſatisfaction he is our deliuering interceſſour. 1. Tim. 2. 5.

Thirdly, independently, and originaly, he hath his mediation. Fourthly, vniuerſally, and abſolutly, his interceſſion, is conioined with power to graunt al by him ſelfe. In none of theſe maners do we eſteeme ſaincts onr interceſſours: but by allowance, by requeſt, by ſubordination; and that principally by gods infinit wyſedome and appointment: becauſe we that by our firſt pryde would be as Gods, may be humbled not only vnder God, but alſo vnder al his ſeruants.

And therfor *Moyſes* and *Daniel* made petition not only by the mercie of God, but alſo by remembrance *of Abraham his beloued, Iſaac his ſeruant, and Iacob his holy*. Therfor alſo God reuealed as a thing both lawful & laudable that Hieremias *prayed much for the people*: that Angels, and the 24. ſeniors, offre prayers of the holy, to the lamb, &c. Therfor S. *Paul* humblie requeſted to be holpen, by prayers, euen of them that liued. Therfor S. *Peter* promiſed to pray for the Church after his death. Exod. 32. 13. Deut. 9. 27. Dan. 3 35. 2. Machab. 15. 14. Tob. 12. 12. Apoc. 5. 8. c. 8. 3. S. Paul, Ro. 15. 30. 2. pet. 2. c. 1. 15

To wit, to profeſſe that God hath ſo eleuated his ſeruants, as to ſubiect al things to their arbitriment, euen in the moſt reſerued titles of his honour: I ſay God therfor to haue reuealed al this by his ſcriptures, prophets, & Apoſtles, that after our pride, humbling our ſelues not only to God but to his ſeruants, we may receiue the fruit of our ſubmiſſion and the intent of our inuocation: ſaints being honoured by vs, not ſo much for their greater glorie as for our greater conſolation.

To which effect saith S. *Anselmus* most pithily to our Ladie.

S. Ansel.c.12. De excellen. virginis. Abulensis Episcopus nu. 23.quæst.9. Dion. Carth. l.3.de laudib. virg.art.5.

Cur non iuuabis nos peccatores, quando propter nos in tantam celsitudinem es leuata, vt te Dominam habeat & veneretur omnis pariter creatura. VVhy wilt not thou helpe vs sinners, since thou art exalted for our sakes so that together euerie creature hath, & honoureth the, as their Ladie. And such being the final cause at least according Abulensis, of hir exaltation; she in gratuitie of hir happines thereby procured, in al tendernes of cõpassion imbraceth hir sinful clients, *recognoscens se suo modo debere peccatoribus quod mater effecta sit Dei*, acknowledging in a maner hir selfe obliged to sinners, that through them she became the Mother of God.

ANE AVVNSVVER

To obiections against Inuocation of Saints. Also the principal reasons for such deuotion.

a.Deutr.32.39 b.2. Machab. 1.25. c Apoc.15.4. e 1.Tim 6.15 f ibid.v.16. g psal.71.18. h 3.Reg.8.39. i Luc.5.21. k Mat.23.9. l 2.Ma.1.24. m Heb.7.24. a Exo 7 1. Mat.19.17. b ps.36.39. c 1.pe 2 9. d 1.Tim.6 15 e ps.111.2. f sap.4.1. g deutr.34.12 h 4.Reg.5.26 i Ioan.20.23. k Mat.16.4. l ps.2.10. m 1.Tit. 5.17. Luc.10.16.

IF therfor any obiect, that Christ is our Mediatour, as if therfore, none els can be so called beside him: awnsver, that indeede none is in that maner that he is: as a litle before appeareth. Also, that although the scripture doth say god alone to be [a] *God*, [b] *Iust*, [c] *Godly*, [d] *blessed*, [e] *powerful*, [f] *immortal*, [g] *wonderful*, [h] *the sercher of the hart*, [i] *the forgiuer of sinnes*, [k] *our only father*, [l] *King*, [m] *Priest*, *&c.* yet that the same scripture, without contradicting it selfe, doth affirme, *men, to be* [a] *Gods*, [b] *iust*, [c] *Godly*, [d] *blessed*, [e] *powerful*, [f] *immortal*, [g] *wonderful*, [h] *searchers of the hart*, [i] *forgiuers of sinnes*, [k] *fathers*, [l] *Kinges*, [m] *Priests*, *&c.* Not in the maner of God, but infinitly in a farre inferiour, subordinat, and only representatiue manner: in like degree, as others, besid Christ, are called mediatours, & intercessours, but according a farre different vnderstanding. VVherby is demonstrated, *that we rather dispise God if we dispise his saincts*, the that we honour him more, if we wil not honour his saincts, or inuoke their ayde: he being desirous that we should conceaue, if *he hath not spared his owne sonne, but for*

vs al

vs al hath deliuered him, howv hath he not also bestowed al thinges with him? that is to say, he hauing communicated his richest treasure, and supreme fauour: how can we thinke, that any lesse mater, of being called by his names and titles is by him reserued from his seruants? or that he should as enuious not be contented they should be inuoked in maner aforesaid, considering *he that honoreth the saincts* (as S. Ambros saith) *honoureth Iesus Christ*; *and he that dispiseth them dispiseth the Lord of saincts*? So that the premisses well considered, this saying of the deuout S. Anselmus, (vnles one would carpe at the shaddow, and forsake the substance, like Æsops dogg) can not be heinously, or odiously taken. *velocior est nonnnnquam salus memorato nomine virginis, quam inuocato nomine Domini Iesu. Et id quidem non ideo fit, quod ipsa maior, & potentior eo sit neque enim ipse magnus est & potens per eam, sed illa per ipsum.* some time remedie is speedier by calling on the name of the virgin, then of our Lord Iesus: yet that happeneth not, because she is greater, or more powerful then he: for he is not great, or mightie by hir, but she by him. The reason being first that, (as he him selfe for towld) *he worketh greater miracles by his saincts then by him selfe*: So often he sheweth the force of their intercession more then of his owne. Secondly, because in him *Iusticia & pax osculatæ sunt*, Iustice and peace haue kissed one another: that is to say, (as *S.* Bernard, & S. Anselme intepret) that Christ our sauiour is so our merciful peacemaker, and mediatour, that he is also our iudge: in whom ther is *reuerenda diuina maiestas*, a dinine maiestie to be trembled; at which our human infirmitie is astonished. Now in the b. virgin, noe terrour of iustice but ōly loue hath place.

Ro. 8. 32.

S. Ambros. ser 6.

S. Anselm. li. de excellenr. virg.

Ioan. 14. 12. psal. 84. 11.

S. Bern. de verbis Apoc. S. Anselm. de excellentia virg. c. 6.

Thirdly God would by such effectual fulfilling the intercession of his saincts, confownd hereticks they not professing to impugne him in person, yet daring to blaspheme, and iniurie his saincts. Fowrthly it is a great prouocation, to suffre martyrdone for God, & to liue godly, when God is knowen so to glorifie his saincts. *Ecclesia per hoc quod eos honorat, qui precesserunt, presentes impellit*, The church by honoring them that went

S. Basil. orat. in 5. Mamantem.

went befor, doth animat them that are presente. *Totis ergò medullis cordium, totis precordiorum affectibus, & votis omnibus Mariam veneremur, quia sic est voluntas eius, qui totum nos habere voluit per Mariam,* Therfor (since that hir intercession is so effectual, so prompt, so compassionat) from al the depth and vaynes of our harts, from al the affections of our minde and with our most prone humilitie and ardent desires, let vs worshipp Marie, for so is his wil who by Mary would bestow al on vs. In the justification of hir prayses as I sayd al like adoration or inuocation of other saincts, according their seueral degrees is compriſed, and ratifyed.

S. Bern. ser. in verb. Apoc. signum magnum.

The former saying of Christ our Lord, *Amen, amen* I say to you, he that beleeueth in me, *the workes that I doe he also shalde & greater then these shal he doe,* must assuredly & of necessitie be verifyed, being by the trueth it selfe so particularly prophecied. And truely by none more seemeth it to haue bene verifyed then by the immaculat, and thrise holy Mother of God, as witnes al times, and places. So that if the gift of miracles might shew hir to be alone beloued as much as al other saincts of God seueraly, and coniointly, as she alone exceedeth them in miracles; without al dowbt, the probable sentence of *Suarez, Henriquez Barradius,* would be apparent: that in dede the grace, and glorie, of the b. virgin, surpasseth it of al saincts: and that as the son, moone, and starrs (by which the dignitie of al trowps of celestial spirits is signifyed) did coniointly adorne the woman of the Apocalips: so al brighsomnes of other saincts is coniointly comprehended in hir glorie, and that she alone, *is decora sicut tota cælestis Hierusalem,* bewtiful as the whole Citie of celestial Hierusalem. For, how beyond comparison hath she euer bene, by testimonies of euery age, miraculously merciful, toward human miseries?

Ioan. 14. 12.

Suarez. to. 2. in 3. p. q. 37. disp. 18. sect. 4 Henr. de fine c. 10. Barr. l. 6. c. 10. pa. 318. Apoc. 12.

Cant. 6.

I can not make such choise of any histories in this mater, but that I showld omitt greater choise: and therfor do referre the Readers to three or fower choise lights, & principal wryters, of this age, treating particularly of this point: to *Canisius,* to *Turselinus,* to *Lipsius,* to whom also our late *Bonifacius* may be adioy-

adioyned. In whom assurance may be found, by the intercession of our Ladie, principaly at the miraculouse chappel of *Loreto*, (being the very habitation of our ladie wherin during hir lyfe she dwelled, which God euer since hath admirablie preserued, glorifyed, & transported by his Angels into Italie; wherin I my selfe haue prayed and celebrated Masse six times to my greatest confort) and at *Hale*, and *Sichem*, in the low contryes; how the dead haue bene reuiued; the possessed from Deuils deliuered; the blind, the dumme, the deafe, the pestiferouse, the gowtie, the lame, the sicke, the desperat, the wownded, the afflicted, the tempted, & al deseased, had bene and daily are assisted; the dangers of thunder, drowning, and al sorts of destruction, auoyded; and euery disastre & afflictiõ of man so remedied, that the woords of S. *Bernard*, deserue howerly to be sayd: *merito in te respiciunt oculi totius creaturæ, quia in te, & per te, & de te benigna manus omnipotentis quicquid creauit, recreauit*, VVorthely are the eyes of al creatures lifted toward the, because in the, and by the, and from the, the benigne hand of God, what soeuer it hath created, it hath recreated. Againe: *si criminum immanitate turbatus, Si conscientiæ feditate confusus, si iudicii horrore perteritus, si barathro desperationis absorptus es, Mariam cogita, Mariã inuoca, non recedat a corde, non recedat ab ore*, if thou be tormented with the heynousnes of thy sinnes, if confownded with the filthnes of thy conscience, if terryfyed at the horrour of iudgement, if ouer-whelmed in the gulfe of desperation, thinke of Marie, inuoke Marie, let hir not depart from thy hart let hir not depart from thy mowth. Lastly, *Sileat misericordiam tuam Virgo beata, si quis est qui inuocatam te in necessitatibus sibi meminit eam defuisse*, Let him silence thy mercie blessed Virgin whosoeuer hauing called vpon the in his necessities, yet remembreth that thou didst abandon him. But as he that *not to be tempted by Sathan fleshly, couenanted with Sathan, to omitt al deuotion toward the sacred Virgin, therby yeelded to a diabolical deluſion*: Soe are they diabolicaly deluded who omitt such deuotiõ, least they showld by superstition faile in true deuotion, or incurre any act of superstition.

Canisius in Mariali. Turſellinus de B. Virgine Loretana. lipsius de B. virgine Halensi, & Aspricollensi.

S. Bern. in quodam ser.

Idem.

Idem ser. 4 de Assumptione.

As for our Reformers, they being conuicted and oppressed with the multitud of testimonies (of scripturs, fathers, and Concils,) extant in al volumes, and alleadged by controuersists, for the inuocation of saincts: they are at last inforced to say, first the Centurists, *that thirten hondred yeares past the inuocation of saincts was auerred by Doctours.*

Cent.3.c.4.p. 83.

Next Luther: *Sanctorum meritis nos iuuari certum est: tenet cum tota Christianitate, quod sancti sunt honorandi, & inuocandi.* It is certaine that we are holpen by the merits of saincts: I hould with al Christianitie, that saincts are to be honoured, & inuoked. Thirdly, Caluin: *perhapp the saincts do pray for the electin general.* Fourthly, Thomas Bell, *that images of saincts haue bene honoured from the yeares of Ghrist.* 370. Fiftly, Ihon Gowgh, *that the honour of saincts, and their images, haue bene from Origen, and Cyprians time.* Sixtly, Berengarius, *that Damascen recouered his cutt away hand by interceßion of our ladie, & c.*

Luth.to.1.lat. fol.307. vvittemb.1550. Idem,to 7. Ger.fol17. vvittem.1554. Calu.l.3.Instit.c.30.n.24 & in catechismo de orat. vide Canis. l. 5.c.19. de B. virg. Iac.1.

A smal recompense, for al sacrileges, and blasphemies committed by Reformers against saincts, to affoord this final yet vnconstant recantation (as the duble harted are inconstãt in al their wayes, for as doggs to their vomit, & hoggs to their myre they eft soons returne to their remurmuring nature of impugning agayne, and againe this point of religion) yet, such as may be sufficient from them selues, against them selues, they confessing, *that faith to be bastard, base, and contersit, which disagreeth from the beleefe of the first fiue hondred yeares:* within which (yea within the first centuries) time they them selues cõfesse the inuocation of saincts to haue bene beleeued: and al the monuments of the fathers them selues do make it apparent beyond al controuersie euen of the most impudent gaynsaiers that it was the faith of al the primatiue Church: although Reformers can not therby be hindred to hould the contrarie.

Rider,in answer to our præface. vvhitgift to the replie pa. 472.473. Magd.cent.3. c.4.col.83.

THE

THE FOVRTH CHAP.

¶ *The Iuſtification of the third collect. Alſo of the houlding vp of hands.*

The third collect. *Eccleſiæ tuæ queſumus*

We beſeech the, O Lord, to admit, being appeaced, the praiers of thy Church: that al aduerſities, and errours, remoued, it may ſerue the in ſecure libertie, through our Lord Ieſus Chriſt. &c.

THE moſt of al prayers of Prophets, and Patriarches, are to like effect, as this premiſed. How alſo we may pray for, or againſt our enemies; in the firſt Memento, may perhap be declared. Not ſo much as the houlding vp of the handes during the ſaying of the collects, and in the maner preſcribed by the rubrick, (that is, neither ſo high as the head, not ſo low as the bellie, but ſo as the tops of his fingers exceed not his ſhoulders in height, or ſpreading) but is recorded in the remote antiquitie, euen of Tertullian. *Commendamus Deo preces noſtras, ne ipſis quidem manibus ſublimius, ſed temperata & probe elatis*, VVe do commend to God our prayers, yet our hands not lifted to high, but moderatly & decently. Alſo S. *Paul* auoweth ſuch eleuation of hands, ſaying: *I vvil haue you pray in al places, lifting vp pure hands.* In houlding vp pure hands toward God we make a ſecret proteſtation not to haue vnder our hãds any vnlawful goods, debts, or detentions contrarie to out dutie toward God: as alſo that our hands are readie to do al good works, to abſtaine from al filthines, al iniuries, and the like, as belongeth to true ſeruants of God. Then which ſoe ſignificant & moral ceremonie, what other more apt might be inuented to inſtruct or teſtifye our doing our dutie?

Tertul. deoratione.

1. Tim. 2.

The fift Chap.

¶ *Of the Epistle, Graduel, and Alleluia.*

The lesson, of the Epistle of S. Paul to the Romans.

Brethren knowing that it is now the howre for vs to rise from sleepe. For now our saluation is neerer, then when we beleiued, the night is passed, & the day is at hand. Let vs therfor cast of the workes of darknes, and do on the armour of light. As in the day let vs walke honestlie: not in bankettings, and dronkenes, not in chamberings, and impudicities, not in contention, and emulation, but do yee one our Lord Iesus Christ.

Cap. 13. v, 11. & seq.

IN the time of Aduent, 'the two comings' of our Saluiour, are in sermons, and diuine seruice, commended, and mentioned: the first in infirmitie; to professe our perpetual thankfulnes for it. The second, of his comming in terrour, and glorie, to make vs mindful, and prepared. Al the particular seruice of Aduent, tendeth to such effects, and affections, toward such comings of our Saluiour: and in the Epistle, the allusion therto, is of it selfe, apparent. Concerning the Epistle, for antiquitie, it appeareth in S. Iustin Martyr, that in Masse, lessons out of the prophecies and Apostolical epistles, weare read. S. Denise, and Tertullian do reeorde the same. S. Paul commended the reading of his Epistles, in the congregation. of other Bookes of scripture, (out of which epistles some time are read, as *Daniel*, the *Machabees*, &c) which our Reformers doe reiect cheefely vpon the pretended authority of S. *Hierome*: he is so far from warranting such their errour, that he calleth thē in his 2. Apologie toward the ende (in the person of Ruffin who first slaūdred him in that behalfe) *foolish Sycophāts*;

S. Iustin. apol. S. Dion. c. 2. hier. Eccl. Tertul. apol. c 39. Thes. 5. Colos. 4.

as

ascharging him with what he alleadged not as his owne opiniõ but as the obiection of the Hebrewes against vs. VVhich also is confirmed in Hampton conference pag. 60. by *M. Burges* pa. 87. *M. Bilson* L. of VVincheſter in his ſuruey pag. 664. edit an. 1604. ſaying: *wil you hence conclude that theſe partes of ſcripture weare not Apoſtolick, or that we neede not to receaue them now becauſe they vveare formerly doubted of?* VVhich in like maner is ſaid by M. Couel in his aunſuer to Burges, a pag. 85. ad 90. By which our Reformers haue their anſwer to obiections againſt al bookes out of which the Church electeth leſſons or Epiſtles; to witt that thes can not be reiected if once doubt was made of them.

To ſome the application of certaine leſſons, to certaine times, ſeemeth due to S. Hierome. *Lectionarum S. Hieronimus compaginauit*, The ordre of leſſons S. Hierome compoſed. To others, the naming al leſſons, *Epiſtles*, ſeemeth therfore vſual, becauſe in many places the only Epiſtles of S. *Paul*, ſerued for leſſons. But gods Church, to diſproue the hatred of Marcioniſts againſt the ouldteſtament ſelected many leſſons out of it. How Luther excluded the whole ould teſtament togeather, only vpon hatred againſt the ten commandements, appeareth in my examination of the Crede. *Abi ad Iudæos, cum tuo Moyſe, eſt enim Chriſti Domini hoſtis*, Goe ſaith he, to the Iewes with thy Moiſes, for he is an enemie of Chriſt. Others (as I ther ſhewed, reiect together the whole new teſtament, that they be not ſubiected to anie perfection or continencie, commended therin.

Microl l. de Eccl. obſec. vvalafrid. ſtrab. l. de reb Eccl. c. 22. Tertul. l. 1. con. Marcion Luth. tom. 3. Germ. Ienen. fol. 40. 41. colloq. meuſal. Germ. fol. 152. 153.

The Epiſtle is not publickly read, but at leaſt by a ſubdeacon, and he being in ſacred veſtiments. *Per ſolemnium dierum vigilias, vel Miſſas, omnes eaſdem, & non diuerſas lectiones legant*, In the vigils or Maſſes of ſolemne daies, let al read not diuers, but the ſame leſſons. This is a decree of a faire antiquitie, of neere a thouſand yeares paſt. In *Damaſus*, S. *Ambroſe*, and S. *Auſtin*, ſome other doctrin concerning this mater may be foũd After the Epiſtle the reſpondents aunſwer *Deo gratias*, thanks to God, which needeth noe approbation. Not withſtanding therof ſome what ſhal be ſaid vpon the like aunſwer in the

Conc. Brachar. 1. can. 20. an. 622.

Damaſ ep. 2. ad Hier. S. Ambr. ep. 33. S. Aug. ſer. 236. de temp. & ſer. 10 de verbis Apoſt.

ende of the ghospel. It may certainly seeme an Apostolical tradition to any familiarly conuersant in S. Paul, in whose mouth nothing was more often then, *Deo gratias:* the rather that in al Catholick contries by learned & simple, yong and ould, it is vpon al occasions vttered, noe other original therof being knowen, but continued tradition.

Raban. l. 2. de Instit. cler. c. 15. Microl. loc. cit. c. 9. vide S. Cyp. l. 2. ep. 5. Greg. Turron. l. 8. hist. c. 3.

The responsaries, (so called, becausе in solemne Masse they are by way of aunswer song by the quier) or graduel, or tract, being to supply the time while he that readeth the Ghospel prepareth him selfe, that no instant be without praysing God: they haue noe difficultie in their institution; the antiquitie of them being notoriouse by Gregorie of Tours aboue a thousand yeares saying: *Psalmum responsorium decantauit*, the multitude, or quyer, song the responsarie psalme. yet to deale euer sincerely, I finde that in Spaine they long wanted al such interruption, or rather interposition betwixt the Epistle, and Ghospel. The Gradual of Aduent, contayneth as followeth.

Concil. tolet. 4. c. 11.

O Lord, al that expect the, shal not be confoũded,
Psal. 24. versicle. thy vvayes, O Lord, make knovven to me, and teach me thy paths. *Alleluya, Alleluya.* versicle. shevv vs, O Lord, thy mercie, and giue vs thy saluation. *Alleluya.*

Psal. 84.

This *Alleluia*, so vsual in Gods Church, is an Hebrew woord, composed of *Allelu*, and *Iah*: whereof the imperatiue moode, *Allelu*, (as neere as can be vttered, for in it selfe it signifieth ioy beyond al vtterance) is as much, as *praise ye*, (in maner of applauding to one triumphing after victorie in rather a grateful murmure, or as *S.* Iohn saith, Apoc. 19. like the voice of thundre, and many waters, then in any distinct speach.) and the woord *Iah*, is one of the ten names, signifying, *our Lord*. The Church, becausе it hath no woord able to expresse the signification therof, and, *propter sanctiorem authoritatem*, for more sacred, and venerable authoritie, from the begining of Christianitie, retayneth it. It is an Angelical, and celestial

S. Aug. ser. 1. & 5. c. 9. & tr. d. Io. S Chrys. in ps. 46. & 95. S. Aug. supra. Raban. l. 1. c. 33. Apoc. 19.

celestial song, foure times song & redubled by them to the hearing of S. Iohn: wherby, to infernal spirits, and heretikes, it is displeasant. *Vigilãtius* would not haue it, but onely on Easter day: which Sozomen vnaduisedly approued.

The English bible would not haue it at al, but first in lieu thereof; *prayse yee the Lord*: next in their bible, anno 1577. they haue wholy shuffled it away, although the said last psalmes contained it nyne time. VVe write it, without aspiration in the ende, by imitation of S. Iohn. At euery instant, sayth S. Austin, the primatiue deuout Christians yea them of Britanie saith S. Gregorie, vttered it: and it was the first woord taught by parents to their children, saith S. Hierome. Some refert the Irish Illilow, originaly, to *Alleluia*: although now there is noe affinitie in their applications, the one being ioyful, and th'other lamentable. Venerable Beda, hath a historie thereof, to this effect.

S.Hier.con. Vigilan.

Apoc.19. S.Aug.loc.cit & ep.139.ad Ianu.c.17 S. Greg.l.27. Moral. c.6. S.Hier.ep.17. ad Letam.c.7.

Beda l.2. hist. c. 20.

S. *German* with a few remained in ambush. shortly, cometh on the same way, the armye of Saxons. *S. German* giueth warning to his compagnie that as they heard him begin, al they should crye, and awnswer the same. And suddenly, the priest cried owt thrise, *Alleluya*. Al the rest presently aunswered the same. The echo therof, redubling from the hills, as if the numbre had bene thrise as many, their enemies weare so amazed, as thowgh not only the hills, but heauen it selfe did crie owt and fight against them. VVherupon they fled away; many for feare, & hast, being drowned. This being sufficient of the *Alleluya*, we may now proceede; al the residue in the graduel being sentences of scripture which pietie alloweth not to be approued among Christians, as hauing their approbation in them selues.

THE

The sixt Chap.

¶ *Of the silent prayers befor the gospel.*

Munda cor meum.

Omnipotent God, vvhich vvith a fierie coale didst make cleane the lipps of the Prophet Isaie, purifie my hart, and lipps, and so by thy gratiouse compassion vouchsafe to make me cleane, that I may vvorthely pronounce thy gospel. Through Christ our Lord. Amen.

Our Lord be in my hart, & in my lipps, that vvorthely and decently I may pronounce his Gospel In the name of the father, and of the sonne, & of the holy ghost Amen.

Dominus sit in corde.

Ephes 6.19.20

THes prayers, haue warrant from S. Paul, not only praying him selfe, but also requesting others to pray, *that speache might be giuen him, in the opening of his mowth with confidencie, to make knowen the misterie of the Gospel, (for the which he was a legat in chaines) so that in it he might be bowld, according as he ought to speake.* The like forme of praying is befor the liturgie of S. *Chrysostome*: signifying, that none should rashly, vncleanly, & without due preparation, presume to preach the gospel. VVherin, how culpable our Reformers be commonly obserued, is notoriouse, and may shortly be in parte reuealed, if by chance I treat of any sermon after the gospel. if not it may be gathered from the request made to his Maiestie mẽtioned in the begining of the first booke.

After thes prayers, the priest sayth agayne, *Our Lord is or be with*

with yow. In S. Chryſoſtoms liturgie, the prieſt aduiſeth the people: *Stantes audiamus ſanctum Euangelium*, let vs heare the holy goſpel ſtanding. The Arch deacon addeth *attenti ſimus*, let vs be attentiue: which, as I ſaid beſor, is the ſignification of that which the prieſt eſpecteth, and, deſireth, by ſaying *Our Lord is, or be with yow, or among yow*. The reſidue is not only in ſubſtance, but alſo in ſillables al one with S. Chryſoſtome, and with vs. Then, the prieſt, ſaying the ſequel or following of the h. Goſpel according Luke, bleſſeth him ſelfe, and the booke. And the reſpondents aunſwer, *Glorie be to the O Lord.*

Of the Croſſe at al occaſions reiterated, we haue al readie treated. The aunſwer of the reſpondents, is in S. Chryſoſtom. To need to approue the reſpondents ſaying, *Glorie be to the O Lord*, would it be glorious eto our Reformers? otherwyſe it may wel be ſuppoſed in it ſelfe iuſtifyed.

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THE THIRD PARTE OF THE GOSPEL;

CEREMONIES THEROF; THE CREED; CATHOLIKE and Proteſtant ſermons; Alſo of Antichriſt.

THE FIRST CHAP.

¶ *Of the Ghoſpel and ceremonies therat.*

Luc.21.a.v.25. THERE ſhalbe ſignes in the ſunne, and in the moone, and in the ſtarres, and vpon earth diſtreſſe of nations, for the confuſion of the ſovvnd of Sea, and vvaues, men vvithering for feare & expectation vvhat ſhal come vpon the vvhole vvorld. For the povvers of heauen ſhalbe moued: and then they ſhal ſee the ſonne of Man coming in a cloud vvith great povver, and Maieſtie. But vvhen theſe thinges begin to come to paſſe, looke vp, and lift vp becauſe your redēption is at hand. & he ſpake to thē a ſimilitude. Behould the fig tree and al trees: vvhē they novv budde forth fruict ovvt of them ſelues,

you

you knovv that ſommer is nigh. So you alſo vvhen you shal ſee theſe thinges come to paſſe, knovv that the kingdome of God is nigh. Amen I ſay to you, that this generation shal not paſſe, til al be done. Heauen. and earth, shal paſſe, but my vvordes shal not paſſe.

A Litle befor appeareth, that the people, for the firſt ceremonie during the Goſpel, did ſtand: towit firſt; to ſhew themſelues willing, and reſolute, to walke according the contents of the Goſpel. ſuch are indede lawful hearers of the Goſpel, who conioyne the future effect with the outward ſolemnitie. *Claudius Aquauiua*, pondring the ſaying of Chriſt in the Goſpel, *my sheepe heare my voice*, and diſcerning therby his owne vocatiõ to enter religion; he delayed no longer, but directly departed from the Church to the Ieſuits College. *Nicolas Tolentinas*, did the like vpon the woords *loue not the world, nor the things that are of the world*. S, Auſtin became a Catholick vpon reading the woordes, *do yee on our Lord Ieſus Chriſt, and make not prouiſion for the fleash*. Serapiõ for his bountiful liberality, in giuing his cloake to one naked, & his very coate to anothes, and thereby demaunded how had he bene ſpoiled; he aunſwered by this theefe; in ſaying wherof, he ſhewed the new teſtament. S. *Anthonie* hearing read in the Ghoſpel, *Go and ſel al that thou haſt, &c.* VVent preſentlie to accompliſh it. So did Babilas, and his two concubines, to accompliſh this; *do pennance, for the kingdome of heauen is at hand.*

And this is the perfectеſt hearing of the Goſpell, and fitteſt ſtanding therat, to learne the contents therof, not for curioſitie, but for amendment and ſanctification of lyfe. for *ille plus didicit, qui plus facit*, he hath learned moſt that therby doth moſt. The ſecond cauſe of ſtanding at the Goſpel, is to profeſſe to ſtand til death in the deffenſe therof. For wich cauſe,

vvalaf Strab. c. 22.

Ioan. 10.

Platus de bono ſtatus religioſi.

Ib. 1. Ioa. 2. S. Aug. confeſs. l. 8. c. 12. Rom. 13. 14.

S. Athan. in v. S. Antho. c. 1. Mat. 3. 2. prat. ſpirit. c. 32.

S. Hier. ſuper pſal. 122.

the kinghts of Malta, ether draw their swoords, or lay their hands vpon them. Cynegirus, an Athenian, in fight with a Persian enemies shipp, did howld it first with his right hand, & that being cutt of, with his left, and that also cutt away, with his teeth; vntil his head was chopt of: and should we lewsly howld our gospel or religion, being the spiritual arke of Noe, by which only we may escape the flood of æternal dānation? Noe. *Christi milites securi prœliantur prœlia domini sui, nequaquam metuentes aut de hostium cœde peccatum, aut de sua nece periculum,* The soldiours of Christ, *saith* S. *Bernard*, do in safetie combat the warrs of their Lord, nether fearing sinne by slaughter of their enemies, nor danger by their owne death. But in vayne doe Puritans by this allowance, iustifye their treacherie, vprors, combustions, in FRANCE, Flawnders, Scotland. &c. their banishing his Maiesties sacred Mother, and duble imprisonment of him selfe, first anno. 1282. in Rutheuen, next anno. 1585. in the Castle of striueling, spoiling him of his garde, and constraining him to most shameful composition. In vayne also, do some time vpstart Rebels pretend the cloake of religion, and defense of the GOSPEL to their priuat seditions, spoiles, burnings; only honouring God with their mowth, their harts being farr from him. A lawful fighting for the gospel, requyreth, that ther be no other remedie to remaine in it: that publick authoritie, by consent of the whole common wealth, concurr to it: that Innocents, as much as may be, haue noe detriment therby: that al disordre, extorsions, rapes, crueltie, reuenge, be therin auoyded, & c. Such defense of the GOSPEL, moued Constantin, against Maxent; Theodose, against Copronius; Leon, against the Eutichians; Gennad, against other hereticks; the Saxons, against Henry the fourth; the Christians against Turcks, at Lepanta; priuat quarels not inclining, insolent libertie not prouoking, disloyal ambition not intising, murmuring disobedience, and desperat discontents, not inducing them therto. As for womens standing also at the GOSPEL, how ancient it is, may appeare by S. *Austins* reprehension of yong women, and mayds, that blushed not to

Iust. l. 2.

S. Bern. ser. ad milites templ. c. 3.

Acts of parlament of Scotland an 1584. Thinnes Addition. p. 446.

Niceph. l. 14, c. 21. Zonar. l. 3. Euagr. l. 2. c. 8. Leo. ep. 75. Greg. ep. 72. Naucler. generat. 36. Marian. an. 1075.

sitt

sitt at the reading of the Gospel; which sitting, was only allowed to owld men, and crased; and the contrarie practised, euen by the B. Alexandrie was not withowt scandal. yet in Rome women do not stand therat, as I imagin becawse of ther difficultie in rising by means of ouer high shoes. S. Aug. l. 50. ho ho. 26. vide Sozom. l. 7. c 9.

A second ceremonie, in owld time, and as yet imitated by choristers in cathedral Churches was to lay downe their staues, and weapons: to professe that they deposed al rancour & enemitie, one to another. A third, that the Assistents did kisse on another, to the lyke signification: which yet is done by the Armenians. A fowerth to haue it read toward the North: to betoken the vocation of Gentils, & the florishing of the Gospel among them. *Vade, & exclama sermones istos versus aquilonem*, goe (sayd. God to his prophet) and proclame thes speaches toward the North. The fift ceremonie was to kisse the booke, to signifye our loue & thanks to Christ, for reuealing to vs his true faith. Of the sixt following it is worthie to be treated a parte. vide Hildebert. l. de officio Missæ. Bellon. l. 3. obseruat. Cassander. c. 13. liturgi. Hier. 3.

THE SECOND CHAP.

¶ *of Reuerence towvard the H. name of Iesus.*

And of *Deo gratias*, and *Laus tibi Christe.*

THE sixt ceremonie is to boow the knee, at the name of Iesus: wherat many Reformers repyne. *S. Paul* Apostle commaunded: *Let euery knee boowe downe, at the name of Iesus, of heauenly, earthly and infernal Creatures.* A thousand Puritans in their late petition to his Maiestie, demanded the cleane contrary, *that noe Ministers be charged to teach their people to boow at the name of Iesus.* This doctrin they borrow frō Caluin, vpon the *forsayd place of* S. *Paul.* Take therfor good notice, I request yow Readers, what godly reformations these Apostolical Reformers follow, therby, and informe your selues how consonant is such reforming Apostolical spirit, to the forsayd declared spirit of Christs chosen Apostle. For my parte, I ame Philip. 2. v. 10 In the first point of their petition

long time soe priuie to their good intentions, that I neede no further instruction of them. The very vniuersities of Oxford, and Cambridge, haue censured them, in this point, saying, *reuerence done to the name of Iesus, not to be superstitiouse.* Take also notice in this good conformitie betwen the spirit of both vniuersities and their spirit, how sweetly they agree:

Oxfords answer, pag. 14

A name in the meane time *to the Deuils terrible*, saith *Tertullian, Origen, Nazianzen, Chrysostome*; to the godly, sayth S. Bernard, *mellifluouse to the mouth, melodiouse to the eare, restoratiue to the hart.* A name, *by which al petitions are grawnted from God, al Sacraments hallowed.* A name, by which idolatrie is extinguished, Philosophers confounded, new borne Children made eloquente, witch craft frustrated. A name, by oft meditation, in the very hart of Ignatius martyr imprinted; in the fleash of Henry suso by him selfe for to haue it in perpetual memorie carued: as also by Christ, or his angel, in the fleash of Eustochium of Pauie figured. A name by the societie of Iesus, to spurre them to al perfection, and to incense them to al zeale toward their neighbours saluation, (& not for any singularitie or presumption) elected, or rather by Christ him selfe, imposed. For when B. Ignatius Loiola, in his vision vpon the way to Rome, did behowld Christ Iesus bearing his Crosse, and the fathers of the societie feruently helping him in bearing it: he thought conuenient according his dutiful modestie, not from him selfe, but from *Iesus* the principal captaine, to name the trowpe (so concurring with Iesus and he with them) *the Societie of Iesus.* And Christ to reciprocat to such pietie of Ignatius, hath made his name Ignatius most dreadful to Deuils, and so miraculouse, as multituds by his only subscriptiõ of his owne name, are dayly deliuered from their greuouse diseases otherwise incurable. A name finaly that cã not be duely vttered saith the Apostle, but by the holy ghost: that is to say with that deuotion, gratefulnes, and humilitie, as is only giuen by the holyghost, and not felt by them who are owt of Gods Church which is gouerned by the holy ghost.

Tert. in Apol c. 23. Orig. con. Celsum. li. 1, 3. l. 8. Nazian. con. Iul. & ad Nemes. S. Chrys. ho. de laude Dei s Aug. med. c 39. s, Bern. in cant. ser. 15. Euseb. l 3. c. 10 Bar. an. 325. Io. 16. Mat. 16 Metaph. 1. febr. de s. Ignat. Lansp. ser. de annun tiæ alan. Cop l. 3, an. 1469. vita b. Ignat. per Ribad.

1. Cor. 12. Philip. 2.

For a million of histories concerning this name of Iesus that

that is aboue al names. I wil only relate this following deseruing particular consideration. In Bergomo a towne in Italie, a certain virgin, lying by hir mother, obserued hir often to departe, she knew not whether. At leinth, fayning to be a sleepe, when hir mother, began to ryse, she perceaued hir mother naked to oynte hir selfe owt of a boxe, from vnder hir bedd syde, and presently ryding on a stick to vanish away. The Virgin fynding the same oyntment, vpon curiositie, would trye whether she might be transported in the same maner; such vanitie in the meane time being a secret couenant with the Deuil, only to medle with any his deluding implements. So then she also was conueyed into the very chamber wher she fownd hir mother in likenes of a catte indeuouring to destroy a child. VVherat, being terrifyed, she sayd, Iesus Marie.

Bart. spinæus q. de stringibus c. 17.

The Mother instantly vanished, & the daughter hir selfe was found naked in hir cosins chamber, in Venice. He awaked with the noise, & inquiring what she was whome he beheld, at length she declared & confessed, by what maner she came thether Al which cõfession he sent to the Iudge of Bergomo, with depositions & other ceremonies belonging. VVherupon hir mother was apprehended: who in hir torments cõfessed, that she had aboue fiftie times indeauoured to kil the foresaid childe, but that he being euery night blessed by his parents, she could not effect hir detestable intention, or indomage him. The Authour of this proffitable historie shewing the force of the name IESVS, was *Bartholome Spinæus*, Controwler of the sacred palace, a man of to great ranke to be accompted a forger, especially in a matet wherein diuers others haue like narrations.

I ame now to certifie that at the ende of the ghospel, some time is said, *Deo gratias*, some time, *Laus tibi Christi*, but neuer *Laus Deo*. Not for any dislike with such saying: but only because it was brought in by the Donatists who not contented to say with Catholickes in entring into any mans house, or meeting any frend by the way, *Deo gratias*, they vsually said, *Laus Deo*: as appeareth in S. *Augustin* vpon the psalme 132. Now the

s. Aug. in Psal. 132.

the Church eschued alwaies the new fangled phrases of hereticks as so manie serpents. wherfor they had (saith he) as willingly meet a theefe, as one saying, *Laus Deo.*

THE THIRD CHAP.

¶ *The Creede said vsualy at Masse, and schisme of Grecians against it: & the assured destruction insueing al schismes against the Roman Church.*

I beleeue in one God, Omnipotent father, maker of heauen and earth, of al visible and inuisible thinges, And in one Lord IESVS Christ his onely begotten sonne. And borne of the Father before al generations. God of God, light of light, true God of true God. Begotten, not made, consubstantial to the father: by vvhome al thinges are made. Who for vs men, and for our saluation discended from the heauens. And he hath bene incarnated by the holy-Ghost, of the virgin Marie: *And he vvas made man* Crucifyed also for vs, suffered vnder Pontius Pilate and hath bene buried. And he rose the third day according Scriptures. And he ascended to heauen, sitteth at the right hand of God. And againe he is to come to iudge the quick and the dead of vvhose Kingdome there vvilbe no ende. And in the holy ghost our Lord, and quickner, vvhich proceedeth from the father and the sonne, vvho vvith the Father, and the sonne, is together adored and conglorifyed,

rified, vvho hath spoken by the Prophets. And one holy Catholicke and Apostolicke Church. I confesse one baptisme in remission of sinnes. And I expect the resurrection of the dead. And the life euerlasting. Amen.

IN al other places beside Rome the Creede was alwayes song after the Ghospel. The Emperour Henry anno. 1014. (as Baronius sheweth vpon that yeare, ad num. 5.) inquiring, why also in Rome the same was not fulfilled: they aunswered, that Rome being alwayes inuiolable in beleefe had noe neede to renew their Protestation therof; wheras other Churches had not such priuiledge by any promise of Christ. yet at the Emperours request they conformed them selues, to warrant therby the vse receaued in other Churches. Yet it is to be vnderstood that in certaine feasts it is not song or sayd. As first not in it of Angels, because they do not beleue, but behowld. 2. Not in the feast of the two Euangelists who weare not Apostles; to signify that they did not concurr to the making therof. 3. Not in the Masses for the dead, to betoken that they may be in fruition of glorie, & soe not further beleeuing but rather behoulding. 4. Not in the ordinarie simple feasts, or them of lesse solemnitie, to declare their faith not to haue bene soe notoriouse as of the residue.

As, for greater manifestation, the first Concil of Nice added to the beleefe of the Apostles, certaine clauses, namely, (in one God: of visible and inuisibles: one Lord Iesus Christ: begotten of the father, that is, of the substance of the father: God of God, light, very God, begotten not made, consubstantial to the father, by whom al things are made, ether that are in heauen, or that are in earth, who for vs men, and for our saluation, discended, and hath bene incarnated, & made man: thos that say, time hath bene when he was not: & befor he was borne he was not: and because of things not being, he hath bene made: or of another subsistence, or substance, saying

ing the sonne of God to be conuertible, or mutable: thes do the Catholicke and Apostolick Church anathematise. So in succession of time, the Concil of Constantinople, added o-thers (now in this symbole contayned) to contradict, each of them, the heresies springing against true beleefe in their seue-ral times.

The said seueral alterations, additions, and subtractions, may now easely be gathered by conferring, and reporting, thes forsaid rehearsed clauses, to the Crede of the Apostles, & to this forme of beleefe of Constantinople premised, if any desier to know wherin they ether varie, or consent.

This is now only to be obserued, that wheras to this Con-stantinopolitan forme, the Concil of Rome added (to shew the proceeding of the holy ghost not only from the father but also from the sonne) this clause, *And the sonne*, which was o-mitted befor, although al the world, east and west, to the time of the 8 General Concil, or fourth of Constantinople, which was long after about the yeare 868, subscribed therto, belee-uing that the holy ghost proceeded not only from the Father, but also, and equaly from the sonne; yet the Grecians at that time principaly puffed with maliciouse enuie at the transla-tiō of the Empire from the east to the weast; at the coniunction of the Bulgarians, and Sarmatians to the Occidental Church; at the Occidental intentions to recouer the holy lande, from the Saracens; & especialy at the declining estimation of Con-stantinople: they reuolted against the holy Ghosts procession from the sonne, against the whole western Church, detesting thwarting, and excommunicating it; and notwithstanding their reiterated repentance, & thirteenth reconciliation in al humble submission, Anno. 1439. in the Florentin General Concil; yet the inconstant, and prowd generation (by gods secret, and seuer permission, to the example of al them thar a-postat from the Roman Catholick Church) was giuen vp to a reprobat sense, and soone after to the more then Pharaonical seruitude, and slauerie of the Turks.

So that, they that would haue exalted them selues aboue the

the Vicair of Chriſt, and be as only Lords in this worlde, now hauing loſt their Oriental Emperour, and Imperial Citie, and euery place, and prouince, ouer which they formerly had iuriſdiction; they haue not command euen ouer their owne familie, as being bereft of euerie childe of any expectation, and that not only in bodie, but alſo in ſoule, by their inforced education in Mahometiſme. Al which extremitie of cruelty, they incurred, on whitſon holy dayes, in which the holy ghoſt is peculiarly celebrated: Conſtantinople, as then falling into the Turcks hands; as Hieruſalem, at Eaſter, was beſiedged by the Roman Infidels, in reuenge of the Iewes renowncing Chriſt about that time, and falling from his obedience.

On this dolorouſe ſchiſme my memorie neuer returneth that I can eaſily recouer it without tormenting greefe & ſhowres of teares, that ſo noble a people ſhould be deliuered vp to ſo reprobat obſtinacie, and thereby to ſo miſerable ſeruitude. VVhich hath made me eft ſoons to write therof (for wher the griefe is, ther is the finger) and in writing to be more prolixe. Now once for al receaue the lamentable declaration thereof by *Gennadius Scholarius* ane eye witnes, ſome time in ſingular reputation with the Emperour, and after firſt Patriarch of deſtroied Conſtantinople, for his rare vertue in great credit with Mahomet conquerour therof: whoſe wordes I wil faithfully deliuer, to the for-warning of al ſchiſmatikes from the Roman Church, and to the pitiful compaſſion of al others: who may therby and by al ſuch ſchiſmes prognoſticate the ruine imminent to our partes if they wil not ſpedily conforme them ſelues to the paſtour of their ſoules, Chriſts vicaire, the Pope of Rome.

Cruſius in Turco Græcia.

A LAMENTABLE DISCOVRSE,

Of Gennadius Patriarch of Constantinople, shewing to vvhat ruine they fall vvho renounce obedience to the Pope of Rome,

Gennadius in commentario de Pontificis primatu.

FIRST (that thence I may begin) reuoke to your remembrances Brethren, and Fathers, what and how great hath bene our nation. For in time past, it was wise, glorious noble, prudent, strong, and which commanded al the world. Also in pietie and vertue it excelled, in fasting, watching, prayers, almesdeeds, and (to say in one worde) it drue to it selfe as a sponge al vertue, being alwaies acceptable to God. But now (*Alas*) al is decayed. Constantinople is decayed: at whose only remembrance my speech is intermedled with sobbing, and groning, and my breath is smothered. In whose captiuitie altars weare prophaned, Churches destroyed, great effusion of bloud powred, vowed virgins polluted, maydes defyled, yong children slaine; princes, Religious persons, Priestes, Magistrates, men, and women perished; mariages weare diuorced; Church stuffe was abused, sacred images trampled vnder foote. Oh, wretch that I ame, who may euer deplore or declare this heauie calamitie? Alas! wher is the Roial pompe and traine? VVher is the forme and ordre of the courte? wher are the troups of Princes? VVhere are the colleges of learned? out and wel away! wher is the Patriarchal sublimitie? wher is the wealth of Churches? wher are the sacred ordres of Religiouse, their grauitie, their edification, their number? Behould is not al subdued and swallowed by Mahomet? and not only in the Queene of citties these euils haue happened, but also in al subiect prouinces and places, greater, and more lamentable doe daily befal which with open eyes we behould, and with dolerouse minds we vnderstand. [*Al being to be vvell consi-*

considered, yet especialy pondre for your soules sake, Protestants, what followeth.]

But whence haue happened (saith Gennadius) these miseries, tel you me for the loue of God. O our destruction! Is it not our partes to waile, and lamente, and to weye the causes of our distresse? As for me I can acknowledge noe other (for in vertue our nation yeeldeth to none, but rather as I sayd, surmounted al others) but schisme, *that it departed from obedience and subiection to the Roman Church.*

This is the only cause of our decaye, for after we weare deuided from it, we receaued this malediction, and suffre this oppression.

He addeth more, that by Pope Nicolas the fift they had bene forwarned of al, not fully three yeares befor, & yet did not amend. Sect. 14.

Now Iesus Christ Sauiour of my sowle, and of al mankinde, for thy death and passion suffre not our great Britanie, and Irland, by their obstinat schisme to fal to like thraldome, and bondage wherto alwaies like schisme is the ordinarie harbinger. Noe, God of loue and mercie, noe: entre not into Iudgment with them in thy wrath, but by thy pretiouse bloud poured owt for the sinnes of the world, according thy great mercie and the multitude of thy miserations reueale to them their errour, reclame them to thy fould, and vnit them to thy holy mistical bodie. Amen.

Now the forsaid woords, [*And the sonne*] although not expressed in the Constãtinopolitan Concil, yet being but ane interpretation of the faith of Gods Church at that time, the whole forme of the Crede as it is now read by vs, is called not the Romã, that so added therto for greater perspicuities sake, but the Constantinopolitan crede, for giuing occasion to such addition, and containing it, and much more, in substance, not formerly defined.

In this article remaineth only, to expound by parcels this symbole, as it may serue for Catholicks instruction: I hauing formerly in the examination of the Crede, informed, how

Reformers are destitute of beleefe, not only in general, but also in particular, toward euery article.

The antiquitie of reading this Symbole of Constantinople, (for the particularitie thereof in defence of the H. Trinitie,) discendeth from Damasus: whereas before his time the symbole of Nice was read by institution of Marke successour to *S. Sylvester*; and befor the Concil of Nice, it of the Apostles: as S, *Dyonise* confirmeth. In Spaine a most ancient Concil ordained the only reading of this of Constantinople.

Dion. de hier. Eccl. c. 3.
Concil. Tolet. 3. Can. 3.

THE FOVRTH CHAP.

¶ *The exposition of the Creede according the seueral Articles.*

I beleeue, in one God, omnipotent father, maker of heauen, and earth, of al visible and inuisible thinges.

IN saying, *I beleeue*, is as much to say as I professe without al distrust, whether my vnderstanding comprehend it, or noe; and without al curiositie to be more assured thereof, by any miracle; and without al trembling to acknowledge my beleefe. For as Dauid said, *I haue beleeued, therfor I haue spoken*; and the Apostles, *vve can not but speake, vvhat vve haue seene, & hard*; and S. Paul, *I ame not ashamed of the Gospel*; so euery true beleeuing Christiã, in saying he doth beleeue, ought also not to dissemble his beleefe, when occasion shal require.

Psal. 115. Act. 4. Rom. 1. 16.

In one God,] contrary to Diagoras, Pithagoras, Theodorus Cyrinensis, Bion, Boristhenes, and other Atheists, saying that ther is noe God: also contrarie to other Pagans, affirming or fayning that for euery commoditie of corne, wyne, fyer, water, hills, vallies, wodds, riuers, &c. ther are as manie distinct gods; So that in the only earth they numbred thirtie thowsand Gods, by Confession of Hesiodus. VVe therfor beleeue

Laert. l. 2. & 4. de placitis philosoph.

Euseb. l. 5. prepar. c. 15.

leeue that ther is in such sorte one God, as that ther can be no other: because al goodnes that may be comprehended, or is beyond comprehension, is in him alone, and from him alone is al good that may be conceaued to others imparted. VVhich god is spiritual, not corporal; by power, presence, & essence in al places, and beyond al places; æternal, without begyning, or ending; incompassible, without al mutation, or passion; in knowing, and inioying whom, consisteth our, and Angels happines. After this lyfe the only way at leinth to attayne him is to haue a true faith, hope, and Charitie, toward him, and to keepe his commandements. Iacobi. 1.

Omnipotent father] wherby we professe, that in the æternal deitie ther is not only one person, but three: among whom the first is the. Father, because he preceedeth from no other. Not that he was befor the sonne, or holy ghost; but that he is from none, & that the sonne is from him, & the H. ghost from ether of them; without any prioritie, or inequalitie erher in him, or them; as being one, and the selfe same God, in vnitie, substance, and omnipotencie: al things being made as much by the one of them as by th'other, because in respect of al things els, they haue noe diuersitie, but only in relation toward them selues.

Maker of heauen, and earth, & c.] that is to say, creator of al creatures: in whom nether force, nor ought els, is found without him: nor they made for them selues, but for him: nor any thing corporal or spiritual, is bestowed vpon them, but that they should referr it to him. yet many foolishly thinke, they are made for them selues, and al earthely substance for theyr pleasures.

And in the Lord Iesus Christ &c.] According his diuinitie, Christ is our only *Lord* no lesse, as I said, then his Father. 1. Because naturaly al thinges are subiect to him, as hauing al frō him. 2. Because created by him. 3. Because al is made finally for him. 4. Because, he hath ordained vs to him. 5. Because he bought vs. 6. Because he hyreth, or conducteth vs. 7. Because we haue bound our selues to him in baptisme.

To

vide S.Aug.3. 102. in Ioan. sub initium.

The beliefuing in Iesus, is to cooperat with him that by him we be saued: for Iesus signifieth a Sauiour, & on vs it dependeth that he be our Sauiour. So that if we receaue not his precepts of Saluation, we may not duely say that we beleue in Iesus: because we ioyne not due workes to our beleefe whereby we may haue him a Iesus, or Sauiour to vs, or to be saued by him. To beleeue in Christ, which signifieth Annointed; is to belieue, that he is our annointed King; and annointed Priest, (according the ordre of Aaron, by his cruental death) eternaly, according the ordre of Melchisedech, by his incruental sacrifice. To belieue him, *the only begotten Sonne of God*, naturaly, (we are in deede sonnes of God, yet only by adoption) requireth, that we beleeue that al fulnes of diuinitie is so contained in him, as that al that the Father hath is his: and consequently that he can not haue any other sonne.

Borne of the Father] by a spiritual generation of vnderstanding: according as he saith, *I that giue others generation, shall be barren my selfe?* VVhich vnderstanding is the knowledg that God hath of himselfe, Christ being the representation of the father to him selfe, or *the image of the vvisedome of God the father.*

Isa. 66. 1. Cor. 11. 2. Cor. 4. Colos. 1.

Before al eternitie] for as God the Father could neuer be without vnderstanding, so he could neuer be without suche sonne his representation or image. So that in the Diuinity, the sonne can be noe yonger then the father he being alwayes vnderstanding, and consequently alwaies begetting.

God of God] otherwise, if he weare God of him selfe, he according his Godhead could haue no father.

Light of Light] as being *the true light, that lightneth each man coming into this vvorld*: to whom nothing euen in the reynes, or harts of men, is obscure, or secret: for *God is light, and darknes is not in him.*

Ioan. 1. 1. Ioa. 1.

True God, of true God] as being the trueth it selfe, & as truly God, as God the Father, because they are not diuers Godes, but one and the same God.

By vvhom al things are made] For he is the same, according S.

S. Iohn, *without whom nothing is made that is made.*

VVho for vs men, & for our ſaluation diſcended from the heauens] Not for the ſaluation of Angels that offended; but willing, *al men, to be ſaued, and to come to the knowledge of trueth: the perdition of al being Iſraels (that is their fault that perish) and in him only the helpe: he hauing nourished (or called to ſaluation) them with delite, and forſaken them with weeping, and lamentation.* For to haue created al men to his owne image, is to haue intended that they al might be ſaued, & be happie æternaly, if they did their dutie, from which when they fel, Chriſt in maner of ſpeaking grieued greatly therat, as one exceedingly therby tormented. So litle is it true that he had ordained any to perdition without their deſert, by his owne only pleaſure. His diſcending implyeth not any local mutation, but only a new operation in the places wherunto he is ſayd to haue diſcended. For god being infinit, can not be newly in a place whet he was not befor. But being equaly as god, in al places; yet he is ſayd to be principaly, in the heauens becauſe in them he reuealeth his glorie, and godhead.

Ioan.1. 1. Tim.2.4. Oſe.13.9.

And he hath bene incarnated by the holy ghoſt, of the Virgin Marie) not that the H. ghoſt was his father, as S. *Hierome* reporteth ſome to haue ſurmiſed: nor that he more then the father, and the ſonne, did operat the incarnation, or was more author therof: but becauſe to the Father (for his not being of any) creation, power, and gouernement (which implie, an indepẽdent, & original authoritie from whom others borrow their iuriſdiction) are atributed; to the Sonne ſapience, ſcience, doctrin, for his being from the vnderſtanding of his Father, and to the holy ghoſt, for his being the loue, betwixt the Father, and the ſonne, al effects of loue, as bowntie, liberalitie, fecunditie, & ſanctification, is aſcribed although al and euery of theſe effects, proceede from each of them equaly. And conſequently, the incarnation being ſuch effect of loue, (*God ſo louing the world, as he would giue it his only begotten ſonne*) and done in a ſanctifying maner, without al carnalitie; it is imputed to the holy ghoſt.

Ioan.3.

The Virgin Marie] Virgin in dede; as she that not only before the birth, but in it, and euer after, did retayne hir immaculat Virginitie, prefigured by the gate of the tabernacle, which Ezechiel did behould, shut vp, of which our Lord sayd: *this gate shalbe close, it shal not be opened.*

Ezech. 44.

And he was made Man.] perfect man, euen in the very instant of his conception, hauing as much wysdome then, as euer after. For his increasing in wysedome, and science, mentioned by scripture; is to be vnderstoode, only of his manifesting more and more his gifts. Abulensis recompteth how one, not bowing himselfe at these woords: *the Deuil struck him so loudly that al the Church rang therof; saying: that if it had bene sayd, And he was made Sathan; both he, and al the rest, would bow to the bottom of hel, through al the torments therof, to signifye their gratfulnes.* And in dede, ther should noe reuerence, loue, or ioye, be omitted, when these words are pronounced. This his being made man, did not deminish his glorie: for the glorie of God can nether be augmented, nor deminished. Also he is a most perfect man, as hauing a perfect human bodie, & soule; yet so, as by the two natures, diuine, and human, ther must be but one person acknowledged. By which personal coniunction, ther insueth communication of diuine, and human, attributions: as that the sonne of God is of woman begotten (for we cal the sacred Virgin properly the mother of God) that he suffered, dyed, &c. but not according his Godhead but according his humanitie: as contrary wyse, that Christ is our maker, our God, æqual with the father, &c. not according his humanitie or manhod, but according his diuinitie.

Luc c. 2. Abulens. q. 31.

Crucifyed also &c.] his crucifying, death, burial, &c. was according his humanitie: for Diuinitie can partake noe greefes. Also to the sensible or inferiour parte of the soule, the sufferance belonged, because the reasonable & superior parte in him remained from the instant of his incarnation in felicitie; yet So, as the influence of such felicitie was suspended from hindring *Christ to be* a viator or passēger, in this world, & from excluding frō him grief, hōger, wearines incidēt to other men.

And

And he rise the third day, &c.] by his owne propre force, as he sayd him selfe, *dissolue this temple, and in three dayes I wil rayse it agayne.* Also hauing now a gloryfyed bodie, by subtilitie therof he did penetrat his spulchre, without resistance. Ioan.2.

And he ascended to heauen, sitteth &c.] not needing any to assist him, as Elias had a fyerie chariot; Abacuc, & S. Philipp, the helpe of Angels; but by the natural force of his sowle, and bodie, glorifyed; such force after his death resulting without al miracle. Besid whom the bodies of al other Saincts haue also the same gifts; of agilitie, to be most spedely at any distance: of subtilitie, to penetrat any obstacle without resistance: of impassibilitie, that by noe meane, they can be harmed although they weare in fyer or water &c.: of claritie, shinning as the sonne, both in their external, and internal partes. The forsaid sitting at the right hand of God, is to be interpreted our Sauiours *placing in heauen, aboue al principalitie, and power, & vertue & domination*: not that it should be conceaued, ether of any throne, or that God hath any hand, or foote, wherat Christ should sitt. 4.Reg.2. Dan.14. Act.8. Ephes.1.

And againe he is to come to Iudge] & c. to Iudge I say euery one according his desert, ether good, or badd; nothing to be omitted, that euer was thought, spoken, or done; (vnles by iudging our selues in this lyfe, or by absolution of Gods atturnie, the priest, we preuent the iudgement of God) nothing being hidden, which then wil not be knowen. The wicked not being able to regarde the face of the Iudge, but wishing montaynes to oppresse them, and inuiting death to destroy them, & death flying from them. The whole world wil fight with the iudge against the insensed; the elements seueraly affirming that they had imparted not only al requisits to their necessities, but also to their comodities, yea and superfluities many helps, to make them thankful to God, and bountiful to their neighbours. 2. Cor.5.10. Eccles. vlt. 1. Cor.11. Ioan.20. Mat.10. Apoc.6. Apoc.9 Sap.5. Iob,20.27.

So that *the heauens wil reueale* (of the wicked man) *his iniquitie, and the earth wil ryse against him.* VVhich being performed, the dreadful separation of the good from the badd wil insue Iob.20.27.

Mat 25. insue: and after the ioyful applauds of Christ, to the Good, *for cloathing the naked, feeding the hongrie &c.* and their assumption into the heuenly Kingdóme, next wil follow the ruthful exprobration to the wicked, not to haue done the works aforsayd and lastly the dismal definitiue sentence, *Go, yee cursed &c. into euerlasting fyer &c.* Al the saincts as Iudges consenting, and ratifying the same, and they particularly, as hauing extraordinarie commission, and dignitie, who had left al earthly things to follow Christ.

And in the holy Ghost our Lord, and quickner, vvhich proceedeth from the Father and the Sonne &c.) To which third person, why our quickning, and sanctification, is referred, I haue alreadie said, al things being due to him as much as to the Father, and the sonne, as being with them, one and the selfe same God. For as the father, and the sonne, could neuer be without loue one to another, so consequently the H. Ghost being their mutual loue, must be as ancient as they. And as the loue of God is eternal and infinit, so must also be the holy ghost. Lastly as the Father doth loue the Sonne, and the sonne the Father, so the holy ghost must proceede not only from one of them, but frō both, without al inferioritie, or inequalitie.

And on holy, Catholicke, and Apostolicke Church] It is vulgarly knowen that only the Roman Church hath borne these titles of Catholike, & Apostolike. Our aduersaries thē selues vsualy do vnderstand noe others by that name but vsalone. & that not only to haue bene in these later times of heresie but in the most ancient, I haue amply shewed in my answer to M. Riders Caueat pag. 3. 4. 5. So that we possessing alwayes the Catholike Church, in which the Apostles haue taught vsfully and faithfully to beleeue: what excuse remaineth to them, either that iudge this Church to be in errour, or that obey it not? But of them after vpon this said article in their ovvne Creede according their expresse woordes and principles. Catholicke then it is called (which signifieth vniuersal) for being in time vniuersal; neuer hauing any interruption; and also in place and persons vniuersal, as hauing conformitie

through the world in the selfe same doctrin; & lastly It is also vulgarly knowen that noe other professiō is vniuersal but contrariewyse particular, first in time, as hauing alwaies smal continuance, & lesse cōstancie: next in place, noe two prouinces being conformable among them selues: thirdly they are particular euen in persōs, each one of any qualitie disagreing from another, and often in his owne opinions of the yeares or monethes præcedent, and following. VVhich Catholicke belefe, who soeuer beleeueth not, wil neuer be saued. Becaus *without faith* (which can be but one) *it is impossible to please God.* & this Catholicke beleefe, must be vniuersaly beleeued; for *he that offendeth* in one (although it be the least article) *is made guiltie of al.* This Church is also called holy, becaus it alone hath al meanes of holynes: and without it, there is noe holienes. *For al that is not from faith, is sinne.*

Symbolum. Athanasij. Heb 11. Ephes. 4. Iac. 2. Rom. 14.

I confesse one baptisme, in remission of sinnes.] for, none is to be twise baptised. Al sinnes are forgiuen in baptisme and by baptisme. Infants are capable of baptisme, although there of Scripture be not founde. For otherwise they would not be saued, Christ expressely saying, *Vnles any be new borne out of water &c. he shal not be saued.* A figure therof was, that also infants male weare circumcised to be thereby elected: and consequently in the new law, both male, and femal infants, may partake the common sacrament of saluation, as wel as the said infants of Israelits did partake the cæremonie of circumcision. Such as had not, in their baptisme, the solemnities, or ceremonies of baptisme, as being baptized by heretikes, in time, and place when they may, they are to receaue them. Christians are to be often myndful of their promises in baptisme. Of the character, and infused vertues, els wher.

Ioan. 3. Ioan. 3.

And I expect, the resurrection of the dead, and the life euerlasting.] The very selfe same bodies which we had befor death how much soeuer they be dismembred, wil rise againe according al and euerie of their members. VVhen the lyfe euerlasting is expected by him that liueth wel, it is true hope: otherwise but presumption.

This may ſuffice as a ſuccinct paraphraſe, in this matter. VVe litle neede to regarde what reformers blaſpheme againſt this crede, conſidering that of it of the very Apoſtles, they ſay: *Symbolum Apoſtolorum nonquam ita creditu cognituque eſt neceſſarium, vt qui non complexus fuerit, ideo ſalutis eſſe particeps nequeat.* The crede of the Apoſtles, was neuer ſo needeful to be beleued or knowen, as that they that accept it not, are therefore vncapable of ſaluation.

Iob.19. Epheſ.4.

The sixt Chap.

¶ *Of the Chatholical ſermon vſualy after the Credo. And of Antichriſt of vvhom are made ordinarilye the ſermons on Aduent ſonday and in al the tyme of Aduent.*

Sainct. Dioniſe immediatly after the aſention of Chriſt taught when the ſermon was vſualy made in his time, ſaying: *Oſculantibus omnibus myſtica ſacrorum volumina, predicatio perficitur.* VVhen al haue kiſſed the booke after the reading of the ghoſpel, (which was during the ſaying Credo) *then the ſermon is made.* To which S. *Clement*, and he alſo diſciple to the Apoſtle, accordeth in theſe woords: *Poſt lectionem legis & Prophetarum &c.* After the leſſon of the law, prophets, & the ghoſpel; *alloquatur populum ſermonibus exhortatorijs*, let him exhort the people by ſermon.

S. Dionys.c.3. Eccl Hiera.

S. Clem.l.8. Conſt.c.4.

VVhich being preſuppoſed ſufficient to conteſtat the antiquitie, and veritie of this point: their remaineth only to deliuer in ſted of a ſermon, the wonted ſubiect of ſermons vpon the precedent ghoſpel of Aduent ſonday. VVhich being of Antichriſt, and nothing more needful to be knowen, or forwarned then the perſon, power, and perdition of ſo Capital enemie of God, godlines, and of al Gods ſeruants; I intend to treat breefely, yet diſtinctly of what to him may principaly belong, by diſtinct, and ſeueral points for more methods ſake.

1. POINT

1. POINT.

VVho is Antichriſt according vulgar opinions of heretikes.

IT hath bene oft ſhewed that our Proteſtant Reformers haue noe ſetled beleefe in any thing, nor in which may be found any agreement euen with their owne brethren. VVherof *Fruſius* in his Epigramms maketh this pithie interrogation:

Una fides cum ſit, quam nos docuere parentes,
Cur nunc tot fidibus luditur una fides?

One holye faith our Godly Parents knevv alone:
vvhy novv a nevv beleefe forgeth a part each one?

It hath bene manifeſted manifouldly in other maters, and is now to be ſhewed in this point. In which you muſt firſt be perſuaded that among heretikes, each one is tearmed Antichriſt by whom they are condemned; as to Rebels, each king is a tirant; to theeues each Iudge a murtherer; to the impious, each godly man an idiot. And ſo in this purpoſe which we haue in hand, to the *Brownists*, the *Puritans* are [a] *ſowldiours of Antichriſt*; and to the *Puritans*, the [b] *profeſſion now in Ingland, is Antichriſtian*; The *Caluiniſts* to the *Lutherans*, and the *Lutherans* to the *Caluiniſts &c.* This therfor is their firſt opinion, th'one of them ſelues to the others of his btethren, to be Anthichriſt or Antichriſtian, when they iarr to gether.

The ſecond opinion of hereticks would haue the Turke to be [c] *ipſiſſimum Antichriſtum*, the moſt aſſured Antichriſt. In which weare *Bucer*, *Melanchthon*, and *Fox*.

The third opinion of heretikes is, that *the Pope of Rome is Antichriſt*. So ſaith both *Luther*, and *Caluin*, neuer hauing any author of their opinion euen among Hereticks, befor *Peter Iohn*,

a Barrovves diſcouerie p. 192.
b Perpetual. gouerment. pa. 336.
c Bucer. in pſ. 22. fol. 146. 147. Melan. loc. com. ſupra 4. præceptum. Fox. edit. an. 1569. p. 701. Edit. an. 1576. pag. 539.
d Luth. in Aſſert. Art. 22. Calu. Inſtit. l. 4 1. 2. n. 12. c. 17. n. 25. Guido in ſumma.

Iohn, who liued an. 1194. as may appeare in *Guido* Carmelit. To whome would fayne also accord the whole troup of *Lutherans*, and *Caluinists*, and other heretikes at this time: but they can not resolue which Pope, or whether al the Popes together, they would hane to be Antichrist; or from which of thé they might begin to accompt the succession of Antichrist. In this they are long consulting, but can not as yet come to any determination.

e Iunius in Reuel. c. 10. p. 237. Downh. de Antich. p. 110 Bulling. in Apoc. c. 13. ser. 61. fol. 198.

Some would haue *Gregorie* the 7. who liued anno. 2074. to be Antichrist. so thought *Francis Iunius*, and *Downham*, expressely affirming: *Gregory the seuenth was the first Pope who was openly acknowledged to be Antichrist*. But this being sayd so opēly knowen is contradicted first by *Bullinger*, supposing the fatal yeare of Antichrists begining to haue bene 763. Secondlie it is contradicted by *Fulke, Downham.* and *VVillet* specifying *Boniface* the third an. 607. to be Antichrist.

f. Oziander in Epitome, & cent. 6. pag. 290. VVhitak. cōtra. Bellar. contr. 2 q. 4. pag. 144. g VVhitak. ibid pag 37. Beza. Confes. Gener. 2. 7. n 12. h Melanc. in locis vltimo editis. Naper. in Apoc. pag. 66. 68. i præmonitionibus Christi. & Apostolorum. k Sebast. Fran. de abrogandis statut. Eccles.

Thirdly it is contradicted by [f] *Osiander* affirming S. *Augustin* first preacher to the Englisn to haue subiected England to the lust of Roman Antichrist; who then anno 600. was S. *Gregorie* the great. But *VVhitaker* impugneth this, saying: *Dicimus Gregorium Magnum fuisse vltimum verum & pium illius Ecclesiæ Episcopum &c. Qui enim secuti sunt veri fuerunt Antichristi.* Gregorie was a very honest man, but his immediat successours weare Antichrists. This time, saith he, do we determine to be the beginning of Antichrist. Fourthly, al this is contradicted by *VVhitaker* himselfe, agreeing with *Beza*, that Pope *Leo* anno. 440. was Antichrist, *and breathed the arrogance of the Antichristian Roman Sea.* Fiftly, al this is ouerthrowen by [h] *Melancthon* who resolutly affirmeth *Zozim* anno 420. to be the first Antichrist; as also by *Naper* defining the yeare to be an. 313. Sixtly, the reformed Church of *Transiluania* (as it is tearmed by Heket in his Ecclesiastical policie) [i] ouer reacheth al these, and would haue Antichrist to haue first appeared an. 200. Seuenthly, *Sebastiane Francus* disliking al these opinions would haue the visible Church immediatly after the Apostles times, to haue bene suppressed by Antichrist.

Eightly

Eightly, *Beza* thinking he might be as forward as the beſt, and affirme with as much reaſon as the former whatſoeuer he liſted, concluded, in the very time of the Apoſtles, Antichriſt to haue begon. VVhich in plaine and ſincere tearmes is to affirme the whole profeſſion of Papiſtes to haue begon in the Apoſtles.

l. Beza cõfeſ. Gener. c. 7. & 12. & in c 2. ad Theſ.

And for that cauſe the *Centuriſts*, and *Caluin*, although they doe not tearme S. *Peter* Antichriſt, yet as they might, they calumniat his perſon, and cauil with his profeſſion, regiſtring 16. notable defects in him, & his doctrin. By which is demonſtrated, that our Reformers haue litle intereſt in the Apoſtles whom they ſoe indeuour to blemiſh.

Cent. 1. l. 2. c. 10. col. 558. 559. 560. Calu in 1. Cor. c. 4. v. 4. c. 7. v. 9. Ro. c. 9. v. 3.

Nynthly, al this cleare doctrin could not hinder *Couel*, & Powel plainely to confeſſe, that *Proteſtants* can not agree when this defection began of Antichriſt; which truely is the trueſt opinion of al the former.

M. Cou. againſt Iohn Burges. pag. 137. Povvel of the Papiſts ſupplication pa. 43.

Laſtly not-withanding al this vncertainty, repugnance, & impoſſibilitie, the late Caluinian Synod at Gap. anno. 1603. made it an article of their profeſſion of faith that the Pope without al doubt was Antichriſt, Euen *Clement* the eight whom S. *Edwin Sands* in his Relation aſſureth to *be a gooood man a good prince, and a good Prelat*, and with whom, his Maieſtie denied not ciuil correſpondence.

Idol. Hæret. Richomme. pag. 140, 141. Sands. ſec. 42.

But the ſaid *Sinodiſts*, vnderſtanding that the KING of FRANCE, tooke in euil part (as wel he might) that his ſubiects ſhould haue ane article of beleefe, that he was a ſlaue of Antichriſt: vpon better deliberation, they reuoked the ſaied Article; as the *Puritans* do accuſe others in England, now to falfrom that opinion of the Popes being Antichriſt, being (according their Imagination) a ſtrange errour & abſurditie.

Milde defẽce of the ſilenced Miniſters ſupplication,

M. Bul. in præf. in Apoc Zanch. in 2. Theſ. c. 2. pag 238. Schelt. de 2. Aduentu Chriſti. fol. 21 Fr. Lamb. in li. Antichriſt. vicel. in li. de ſingularitate Antichriſti. D. Doue. ſer. de 2. Aduentu.

Therfor the fourth opinion of Heretickes is, that Antichriſt is not yet come, nor to come vntil the Roman Empire be ſuppreſſed. So determine[m] *Bullinger*, *Zanchius*, *Scheltco*, *Frãciſcus Lambertus*, *Vicelius*, and diuers others, as acknowledgeth *D. Doue*, ſaying: *ſome Proteſtants make a doubt, vvhether Antichriſt be yet reuealed, or noe.*

So that, as I said in the beginning, it now appeareth, that they can not certainely, either beleeue, or not beleeue whether the Pope be Antichrist, or who els is, or whether he be past, when he was, or when he is to come.

This may suffice for the opinion of Heretickes: although this last opinion is but borrowed from vs, after their dispaire to proue their damnable errour that the Pope should be Antichrist.

2. POINT.

¶ *VVho is Antichrist, or howv long vvilbe his Dominion, according the opinion of certaine ancient Doctors?*

OF Catholikes you may find in *Pererius* vpon the Apocalypse, diuers (as *Annius of Viterb, Henthenius, Clitoueus, Prateolus, Genebrard*) affirming or insinuating Mahomet to be Antichrist.

S. Hyp, de consummat. sæculi.
S. Aug. l. 20. de Ciuit. c. 19.

S. Hypolitus imagined that Antichrist wilbe begotten by the Diuel vpon a publick harlot. *S. Augustin* relateth of others thinking Nero to haue bene Antichrist. The common opinio of ancient Doctours is, that Antichrist wilbe that abhomination of desolation which Christ fortowld should sit in the temple. In which opinion are S. *Ireneus, Hierome, Hilarius, Ambrose, &c.*

Luc. 21.
2. Thes. 2,

The auncient Doctours doe also resolue, that he wilbe a Iew, and of the Tribe of Dan: for which cause they imagine that S. *Iohn* numbred not that Tribe among the residue Apoc. 7. Also, euen by confession of *VVhitaker*, and Fox, they taught that he should be but one man, and not continue but three yeares and a halfe. [a] *The fathers for the most parte taught, that Antichrist should be but one man.* [b] *Almost al the holy and learned Interpreters doe by a time, times, and halfe a time, vnderstand onely three yeares and a halfe.*

a vvhit. l. de Antich. pa. 21.
b Fox in Apoc c. 13. pag. 392.

So that

So that I neede not alledge their citations, their conſent being ſo openly acknowledged. To whome by decrees doe conſent certaine of the leſſe malitious Proteſtants, as *Zanchius* befor named, that the rage of Antichriſt wil not ſurpaſſe three yeares and a halfe. Marie, *Fox* (whome *Forde*, and *Dovvnham*, follow) led by a whiſling ſpirit, *ſine voce tamen*, yet without any ſpeach, reſolued to ſtretch theſe three yeares & a halfe to 294. yeares; notwithſtanding *al the Holy & learned interpreters* iudged otherwiſe. But the expreſſe ſcriptures preciſely & diuerſly ſpecifying this time of Antichriſt by three yeare and a halfe, by 42. monethes, and by 1260. dayes, we may lawfully diſtruſt theſe Foxes, not only in ſuch their name prefigurating Heretickes (according the expoſition of S, *Auguſtin*, and S. *Ambroſe*) but alſo in practiſe ſchiſmaticaly departing from the acknowledged conſenting opinion of the Fathers, how ſoeuer they impudently beare in hand ſome time vniuerſally to agree with their beleefe.

pag. 245.

Fox. pag. 90. 346. 365. Forde in Apoc. pag. 97. Dovvnham de Antichriſto. pag. 77.

S. Aug. to. 8 in pſ. 80. S. Ambroſ. in Luc. c. 9.

As for his being of the tribe of Dan, ſaith *Luther*: *vulgata opinio eſt apud omnes ſcriptores Eccleſiaſticos quod ex Tribu Dan venturus ſit Antichriſtus*. It is a receaued opinion among al Eccleſiaſtical writers, that Antichriſt wilbe out of the tribe of Dan. In ſaying then the Pope to be Antichriſt, who is of noe ſuch Tribe, nor otherwiſe Iew: is it not inſolent preſumption, ſeing that the Pope is ſo wrongfully reproached, and al Eccleſiaſtical writers ſo diſdainefuly contradicted?

Luth. ad c. 49. Geneſ.

VVhat Tribe or nation ſoeuer he ſhalbe, S. Paul expreſſely warneth vs, that we be not terrified, neither by ſpirit, nor by word, nor by Epiſtle, for his comming befor the reuolt; that is the ſuppreſſing of the Roman Empyre, and Emperour both for Emperial power & name. which not being hetherto done, as al the world may witnes, what fooles are they that are terrified without ſpirit, or word, or Epiſtle of others then blaſpheming heretikes, only vpon lying improbabilities, yea impoſſibilities, affirming him to be alreadie come, and now to continue aboue a thouſand yeares?

2. Theſ. 2. 2, 3.

3. POINT.

¶ *In what maner will Antichrist appeare? how will he attaine soueraigne power? And wher will he be resident?*

S. Hier. apoc. 11. Dan. 11.

ACCORDING to S. *Hierome*, his beginning wilbe from Babilon. His coming, saith *Daniel* the Prophet, *wilbe secret, and by fraud wil he obtaine his Kingdome.* For according S. *Hierome*, S. *Cyril*, and S. *Damascen*, he wilbe a most hypocritical sicophant, and dissembler, entring by mildnes, & iustice, & suddenly what by such incroaching, what by witch craft wherin he wil excel, he wil vsurp ane vniuersal monarchie, as a dreadful monster said to issue owt of the sea, because of his suddain appearance in royal authoritie.

Thes. 2.

Apoc. 13. 1.

To which do belong the words of S. Paul: *Whose comming is according to the operation of Sathan, in al power, and lying signes, & wonders, & in al seducing of iniquitie to them that perish for that they haue not receaued the charity of truth that they might be saued.*

2. Thes. 2. v. 6. 10.

An other mean of his sudden authoritie wilbe his infinit treasurs. For as the Prophet saith; *He wil haue dominion ouer the treasurs of gold, and siluer and in al pretiouse things of Ægipt.* To whom, saith *S. Anselme*, wil al hidden treasurs be browght by Sathan then let at liberitie, whom noe such secrets wil escape. Also al principal fends wilbe attending on him, and his affayres, owt wardly in shape of men, solliciting, bribing, inforcing men to obey him, & inwardly suggesting by sutle delusions al that they may allure. Who when they can not perswade by such meanes: by torments, by diseases, & hooke & crooke they wil subiect whole multituds to his domination.

Dan. 11.

Also a powerful motiue to yeld vnto him, wilbe his forsayd lying signes, & wonders, but much more his vnlimited might, wherby he wil subdue, and trample in a trice al that wil oppose them selues. So saith S. *Iohn*, *And power, was giuen to him*

Apoc. 13. passim.

vpon

vpon euery Tribe, and people, and tong, and nation.

More ouer his coming *in al ſeducing of iniquitie*, by abhominable doctrin, and al example, wil draw infinit followers of licentiouſe lyfe to ſubmitt themſelues to him; the rather that preaching, and other excerciſes of Religion wilbe aboliſhed, and al that may intiſe to wickednes wilbe plentiful, & in thoſe dayes al ſinne wilbe allowable, and laudable. Apoc.13.8. 2.Theſ.2.10.

As for his ſeat of reſidence is commonly ſuppoſed it wilbe in Hieruſalem: wher he wil firſt reſtore the temple, and after exalt him ſelfe aboue al that is called God, as after ſhal be ſhewed.

Principaly his tiranie wilbe ouer and againſt the Roman Empyre, and al partes therof, althowgh al other places wil hardly eſcape him. VVowld God poore Irland might haue ſome priuiledge, or exemption from his furie in thoſe times, by being neuer any parcel of the ſaid Empyre, and being particularly prayed for to that effect, by our moſt glorioufe Apoſtle S. *Patrik*, as in many appeareth. 2.Theſ.2.4.

4. POINT.

¶ *Of Antichriſts hate of God, and Religion, and particularly of the Maſſe. And by vvhom he vvilbe moſt receaued?*

THE *Apoſtle* calleth him the Man of ſinne, the ſonne of perdition, ane Aduerſarie, the Myſterie of iniquitie, the wicked one, &c, By al which names is ſignifyed, that he ſhal ſurpaſſe al former impietie beyond al compariſon, as in whom (ſay S. *Hierome* and S. *Gregorie*) the greateſt Deuil wil inhabit corporaly, & repleniſh him with al exorbitant malice againſt God, and man. To which accordeth S. *Iohn* in the Apocaliſe, and S. *Paul* to the Theſſalonians, ſaying: *And he oppened his mouth vnto blaſphemies toward God, to blaſpheme his name* 2.Theſ.2. S.Hier.in c. 7.Dan S.Gre. 23.Moral.c.15 Apoc.13.6.

2. Thes. 2. 4. *and his tabernacle, and those that dwel in heauen. So that he sitteth in the temple of* God *shewing him selfe, as though he were* God. & (as saith the prophet Daniel) *he wil speake mightie things against* Dan. 11 36. 37. *the God of Gods; and he will not esteeme the God of his Fathers; nor wil he care for any of the* Gods, *As one that is extolled aboue al that is* 2. Thes. 1. 4. *called* God, *or that is worshipped.*

But in particular, his principal rage wilbe against the Masse. *Robur datum est ei contra iuge sacrificium propter peccata.* Force is Dan. 8. 12. giuen him against the continual sacrifice for sinnes. By which is vnderstood the Masse, as I haue shewed by exposition of al Ibid. v. 11. ancient Interpreters. *The place of the sanctification wherof, he shal destroye*, saith the Prophet, namely al Churches, Altars, together with ceremonies, and what soeuer belongeth to pietie, & religion. So that in those times with great difficultie wil Masses be found euen in secret caues vnder the grownd; as wel for the extremitie of penalties, as for the infinit numbre of Promotors more then euer befor. VVhich our sauiour forLuc. 21. 16. 17. 18. 19. warneth, saying: *And you shalbe deliuered vp of your parents, and brethren, and kinsmen, and frends, and they wil put to death of you And you shalbe odiouse to al men for my sake.* Bnt note wel this confortable promise following. *And a heare of your head shal not perish. In your patience you shal possesse your soules.*

The most forward to receaue him wilbe the Iewes whom also he wil most fauour. The greatnes of which malediction, to be so much in his fauour, together with the cause therof, S. *Paul* thus declareth: *Therfor God wil send them the operation of error to* 2. Thes. 2. 11. 12. *beleeue lying, that al may be iudged which haue not beleeued the truth, but haue consented to iniquitie* The same our sauiour did Prophecie: I *ame come in the name of my Father, and you receaue me* Ioan. 5 43. S. Augustin in Ioan. 11. 29. *not: if another shal come in his oune name, him you wil receaue.* which text S. *Augustin*, and al holy fathers doe expound of Antichrist. The rather wil they receaue the greatest enemie of Christ, by how much they hate Christians aboue al others: Thalmud ord. 1. 11. 1. dist. 4. they teaching in their Thalmud theirs dayly to blaspheme Christ three seueral tymes; to ruine, & distroye Christians alone, sparing al others; to accõpt their Churches soe many how-Ord. 4. passim

ses

ſes of perdition, and al their ghoſpel for iniquitie. &c.

5. POINT.

¶ *Of the maner and rigour of Antichriſts Perſecutions.*

IF the Prophet *Daniel* vpon the reuelation made to him of Antichriſt, did ſay: *horruit ſpiritus meus, territus ſum; facies mea mutata eſt in me, langui & ægrotaui per dies; diſolutæ ſunt compages meæ, & nihil in me remanſit virium; ſed & halitus meus intercluditur &c.* My ſpirit quaked, I was terrifyed, my face was changed in me; I languiſhed, and was ſeke certain dayes; my ioints weare diſſolued, and noe force remained in me; yea and my breath was ſtopped &c. If, as I ſaid, the Prophet was in ſuch anguiſh, and agonie of mind for the only forſight of this perſecution: what power may I haue to declare, and relate it? It ſhal be ſufficient for me to ſpecifye ſome few particularities therof deliuered in Gods woord, and in the Doctrin of Gods Church. Dan.7.15.28. c.8.27.c.10. 16.17.

1. Chriſt our Sauiour ſaith: *For thoſe dayes shalbe ſuch tribulations, as weare not from the beginning of the Creation that God created vntil now* S *Iohn* in his Apocalipſe amõg many dreadful particularities of this perſecution of Antichriſt whom he calleth the *Beaſt*, ſignifyeth that, *He shal make al, litle and great, & rich and poore, and free men, & bondmen, to haue a character in their right hand, or in their forheads. And that noe man may buy, or ſel, but he that hath the Character, or the name of the beaſt, or the nnmber of his name.* Mar.13.19. Mat.24.21. Apoc.13.16 17

According to S. *Ephrem*, Antichriſt maketh choiſe, of the forhead, aud the right hand, to preuent the place and inſtrument of making the ſigne of CHRIST, meaning the Croſſe.

2. It is knowen if the malice of Sathan being bound hath bene ſo great in former times, what may be ſuppoſed of him being

being loosed. *Sathan shalbe loosed out of his prison, and shal goe forth and seduce the nations that are vpon the fower corners of the earth.* Before he said: *VVoe to the earth, and to the sea, because the Diuel is descended to you, hauing great wrath, knowing that he hath a little time.*

Apoc.20.7.

Apoc.12.12.

3. His being resembled to most cruel brute beasts doth prefigurat the furiouse wrath of his persecution. *And the beast that I saw, was lyke a libard, and his feete as of a beare, & his mouth of a lion. His teeth and nayles* (sayth *Daniel*) *are of iron: he did eate and crush, and trample with his feete.*

Apoc.13.2.

Dan.7.9.

4. Al external combustion or perturbation in the world, of the light diminished in sonne, and Moone, of the monsters appearing in sea and land, earth quakes, tempests, thunder & lightnings, the desolation of townes and places, and the like wil augment the terror, and horror of the persecution. So wil also the fal of many great Christians be noe smal scandal, and prouocation of fal to the residue. For they shal shew signes, & wonders to seduce, (if it be possible) the elect also, as sayd our Sauiour. *And then many shalbe scandalized: and they shal deliuer vp one a nother: and they shal hate one another. And many false prophets shal arise, and shal seduce many. And because iniquitie shal abound: the charitie of many shal waxe cold.*

Mat. 24.

5. Lastly it wilbe noe smal amazement to the more simple sorte, to behould the tormentors of Christians to doe deceitful wonders, in healing al infirmities, as saith *Methodius*; in expelling Deuils, reuealing remote secrets, remouing hils, walking on the sea, fetching fyer from heauen, as saith S. *Hippolitus*; in raysing the dead, as saith *Rabanus Morus*; yet al sophisticaly and but by imagination, as saith *S. Ephrem* Syrian.

S. Method. (to. 2. Biblioth.) in suis Reuelat.
S. Hippol. de Antichristo.
Rab. Mau. de Antichristo.
S. Ephrem. de Antichristo.

6. POINT.

¶ Of the qualitie of the Martyrs and Confessours vnder Antichrist.

BY how much as their torment is greater, and these other circunstances extraordinarie, by so much wil their glorie be greater, as resisting, saith S. *Cyrillus*, not only men but Sathan, & his greatest extremitie, & al that nature might oppose to eyes or vnderstanding. For in former times many miracles wrought by martyrs, prouoked people to beleeue against the reach of reason: now many miracles wrought by tormentors wil inuite reason to mis- beleeue. *Olim faciebant miracula martyres, tunc autem videbuntur facere ipsi persecutores.* VVherupon saith S. Gregorie: *cuius tunc virtus non ab ipso cogitationum fundo quatiatur; quando qui flagris cruciat, signis coruscat?* whose vertue then wil not be shaken, euen from the nethermost thowghts, when he that tormenteth with scourges, reshineth with miracles?

S. Cyril. Hierosol. Catech. 15.

S. Isid. l. 7. de summo bono c. 28.

S. Greg. l. 32. Mor. c. 13.

But God the ofspring of al mercie wil supplye inwardly what wanteth owtwardly. Therfor he saith: *when these things begin to come to passe, looke vp, and lift vp your heads, because your redemption is at hand.* which sheweth that with ioyful couradge we showld defye al infernal power, & al conspiracie of nature and reason, being assured that, *God is faithful, who wil not suffre vs to be tempted aboue that which we are able: but wil make also with tentation issue, that we may be able to susteine.* VVherfor he addeth *But for the elect which he hath elected, he hath shortned the dayes.* The time wilbe short, the reward infinit. And the *Tribulation which presently is momentanie and light, worketh aboue measure exceedingly an eternal weight of glorie in vs.*

Luc. 21.

1. Cor. 10. 13.

Mar. 13 20. Mat. 24. 22.

2. Cor. 4. 17.

7. POINT.

¶ How long wilbe the raigne of Antichrist?

THE Prophet *Daniel* telleth that the Angel did sweare by him that liueth eternaly, that it should be but *a time, & times, and halfe a time.* That is to say, a yeare, two yeares, and halfe a yeare; being in al three yeares, and a halfe. For so doth him selfe expownd it a litle after saying, it wilbe but a thowsand, two hondred, and nyntie dayes, which cometh al most to the same accompt, excepting some few odd dayes. & consonantly saith S. *Iohn*, that it wilbe only during fortie two monethes, which as befor I shewed euen by confession of heretikes, al the owld fathers & Doctours, and al Gods church hath euer beleeued.

Dan 12.8.

Dan.12.22

Apoc.11.2. 12 14.13.5.

VVherfor to my thinking they make them selues most euidently great Proctors for Antichrist, and enemies of Christ, and of his Prophet *Daniel*, and Apostles *S. Iohn* and *S. Paul*, who would perswade others (for in my conscience I thinke none of them selues of any vnderstanding can perswade himselfe therof) that any other could be Antichrist, the Pope of Rome or who soeuer els, besid that man of sinne, that sonne of perdition, that Aduersarie &c. whom they aboue sayd haue so particularly represented, and described by soe many tokens, and forwarnings by them expressed.

But (as I shewed) in this Reformist relent of late, (because of dipaire to giue therto any colour or liklihod) considering that they are by such opinion of the Pops being Antichrist inforced most absurdly to affirme, not only for three yeares and a halfe, but for aboue a thowsand yeares, the being of Antichrist. A thing in the very tearmes therof contrarie to scripture, fanatical to learning, and ridiculouse to the hearing of al Capacities of wyse, or simple.

In the first point

8. POINT.

8. POINT.

5 *VVherfor vvil God permitt this tyrannical persecution of Anti-christ.*

I wil professe with S. Paul: *who hath knowen the mindeo four Lord? or who hath bene his cownseler?* His iudgments are incomprehensible, & his wayes vnsearchable. Therfor being farr from presuming to search his secret reasons, I wil only deliuer part of such as I haue vnderstood in scripturs and fathers. Rom.11.34

The first reason I fynde in S. *Paul*, of Antichrists coming, is to punish greauously the Iewes, who nether inuited by Christ him selfe, nor soe long captiuitie, nor soe many meãs by which they haue bene allured & wooed to awake from their adamantine infidelitie, & to return to god: they at leinth might reprobatly begiuẽ vp to the wicked *One*, the operatiõ of errour, *for that they haue not receaued the Charitie of the truth that they might be saued.* For such therfor as refuse the bowntiful graces of God eftsoons profered vnto them: what can they expect otherwyse but that in the end he wil sweare in his wrath, that they shal not enter into his rest. 2.Thes.2.10.

A second reason I fynd in S. *Augustin* in these woords: *soluetur in fine Diabolus, vt quam fortem aduersarium dei Ciuitas superauerit, cum ingenti gloria sui Redemptoris, Adiutoris, Liberatoris, aspiciat.* Sathan shalbe loosed in the ende, that the citie of God with singular glorie of hir Redemptor, Helper, & deliuerer, may be hould what strong enemie she hath ouer come. S.Aug.de ciuit.l.20.c.20.

If you wowld know how he was bownd befor that tyme: S. *Augustin* resolueth that it was becawse vntil then he neuer had ful power to exercise al his might, by force, or by fraud against man kinde, but only with great limitation.

A third reason is for the confusion of *Sathan* & Antichrist, that al their fraud and furie being put together, yet that many mortal men ful of infirmitie wil glorioslỹ triumph ouer them.

VVherof the victorie against Pharo, and the *Magitians*, by ciniphes or gnats, was a figure. So that wheras the Dragon is said to haue only trained after him the third part of the starrs of heauen: it is to be expected, that of Christs choise seruants publickly howlden for Godly, at least two parts of the three wil remaine loyal, and neuer doe homage to the beast, nor receaue his marke or character. Other reasons, if these weare not to my purpose sufficient, might be exhibited.

Exod. 8.

2. POINT.

¶ *VVhat external Conforts vvil Christians haue, during the persecution of Anti-christ?*

THE first confort wilbe, to behould nothing to happen wherof forwarning was not giuen. *you therfor take heed: behould I haue fortowld you al things*. So that they may confidently presuppose, that he might at wil deliuer them if he soe pleased or weare it conuenient, who was able soe long befor to forwarne them.

Mat. 24. 23.

A second confort wilbe by the preaching of *Enoch* & *Elie* whom God hath reserued aliue to that time, that by their bloud, they may (saith *Tertullian*) extinguish Antichrist. These shal preach constantly al the time of Antichrist (excepting only thirtie dayes) clothed with sack clothes. They shal also haue ample power in al sorts of miracles. And when Antichrist shal kil them, within three dayes and a halfe they shal ryse againe to the terrour of al behowlders. In sight of whom they wil ascende to heauen. In which howre, by an earth quake, the tenth part of the citie wil fal, seuen thowsand wilbe slayne, & the residue terrifyed. Al this confort is by Gods woord assured to Catholikes.

Hebr. 11. 15.
Eccli. 44. 15.
Malac. 4. 5.
Tertul. i. de Anima c. 50.
Apoc. 11. 3. &c.

10. POINT.

¶ *How is Antichrist to be destroyed, and what is to insue?*

ALSO A CONCLVSION VPON THESE POINTS.

MANY being conuerted by the preaching, miracles, and ascension, of *Elie*, and *Enoch*, and many of Antichrists followers in lamentable remorse, and torment of conscience, *reliqui in timorem sunt missi*, the rest being plunged in terrour: Antichrist, vpon rumours comming from the east, and the North, saith the prophet *Daniel*, wil gather his huge armie *in multitudine magna*, to suppresse & destroy many, and march into the field pitching his pauilion vpon mount Oliuet, from which our Sauiour ascended. The ordinarie Glossa vpon *Daniel*, surmiseth, that Antichrist snpported by Deuils would from that place houer in the ayer, for more admiration of his armie, and followers, and for a certaine vaine emulation of Christs ascension. Alwayes being in his florishing armie in the said place, the catastrophe of this furiouse tragedie is to be acted and ended as followeth.

Vide Barad. l. 9. c. 7. Viegã Perer. Lessũ. Bedcan. &c.

Apoc. 11.

Dan. 11.

Christ Iesus our Sauiour in a gloriouse maner particularly described by S. *Iohn*, and accompagnied with his heauenly armie wil descend, and with the spirit of his mowth shal kil (saith S, P*aul*) but as others gather, shal only destroie the beast Antichrist and his false Prophet: ether by force of his only bare woord, or by commanding S. *Michael* the Archangel as his celestial Prouost to *cast them two aliue into the poole of fire burning also with brimston, and slay the rest*. And ane angel cryed in the sonne to assemble al the birds to eate the fleash of Kings, tribuns, & valiants, and the fleash of horses and of them that sit on them, and the fleash of al freemen, and bondmen, and

2. Thes. 2. 8.

of litle and great. And al the birds weare filled with their fleash.

I report my selse to the consideration of euery one what iubile, and contentment of mynd in the iust and Loial Christians, and what dispairing corrasiue and affliction of hart in the vvicked Apostats vvil suddenly insue.

Baradius. Ezech.39. The huge armie of Antichrist, vvherin, *Gog* (vvhose Northren eontrie is called *Magog* as *Baradius* supposeth, or othervvyse vvith *Ribera*, vvhose compagnion is called *Magog*) vvas general Lieutenant, contained soe many thowsands, as they being slayne, seuen monethes vvil not be sufficient for a vvhole people to burie the dead, nor in seuen yeares vvil they need any other fuel, then the vvod of their vveapons to al vses of fire.

Dan 11. Now the Prophet *Daniel* saying: *Blessed is he that expecteth, & attaineth to the dayes a thovvsand three hondred thirtie five*: to vvit from the beginning of this persecution, to 45. dayes after Antichrists destruction: many thinke that then vvilbe the day of doome, or Iudgment. Others imagin such blessednes to consist in the prosperitie of the Church immediatly to insue by vniuersal conuersion. Others for euery day vnderstand a yeare, the rather for the time of the forsaid seuen monethes, & yeares mentioned by *Ezechiel*. Others more probably concluding the time and hovver of iudgment after Antichrist not in dede long to be delayed, yet say it to be vnknowen in particular, our Sauiour saying, *But of that day & hovver no bodie knovveth nether the Angels of heauen, but the father alone.*

Barrad. Mat.24.36.37.

As for the preaching of the Ghospel after the time of Antichrist ouer al the vvorld, *Maldonat* most probably thinketh that al predictions to that effect are al readie accomplished: because in al contries ether vvholy, or in parte, the ghospel hath bene denownced. So that such expectation of long time to that occasion before the day of Iudgment after Antichrist, craueth noe regarde. Yet it seemeth by this prophecie of Dauid (*They shalbe conuerted in the eauening, and shal suffre hunger as doggs, and goe about the citie*) that the Iewes for recompense of

Psal.58.

their

their former infidelitie, shal zelously seeke al occasions to purchase Nations to Christianitie, not sparing any paynes, nor fearing any persecution in such their indeuoure. Barad.

Neuer the lesse by the woords of Christ. [*The sonne of man coming shal he find trow you, faith in the earth*] may be gathered that at the time of Iudgment ther wilbe rather a great want, then great excesse of religion in the world. Yet ther are amõg the learned, who referr these woords to the aboue sayd coming of Christ to the destruction of Antichrist, and not to his coming in the last day. Trial is fittest to decide a dowbtful controuersie of this kinde: which trial God of his mercie grawnt then to be according to our contentment. Luc.18.8.

CONCLUSION.

CONSIDRE first why Antichrist is so called: althoug such is his cõmon & knowen, not his vnknowen name; I meane it consisting of greeke leters amounting to the numbre of six hondred sixtie six, vvherof S. *Iohn* maketh mẽtion; of which euery one according his fantasie imagineth diuersly; So that in Viegas vpon the 12. chapter of the Apocalypse twelue seueral names are rehearsed. Antichrist is therfor so called from the greeke ἀντὶ (which signifieth against, or opposit, & Christ) as being one most contrarie to another in thoughts, woords, & deeds. For Christs throughts tẽded to the saluatiõ of mã; & Antichrists to their perditiõ. Christs woords & doctrin was truth it selfe: Antichrists fraud & lying. Christs example & facts did alwayes prouoke to vertue, & sãctification: Antichrists alwayes to iniquitie, & dãnation. Christ was humble, merciful, patient, temperat, chast, & indued with al heauenly indowements: Antichrist provvd, cruel, impatient, leacherous, and replenished vvith al enormitie of vvickednes. So that althowgh each one repugnant to Christ might, is, and hath bene called after a sort Antichrist: yet *Antonomastice*, and by singular excellence, only such his wholy opposit aduersarie is vnderstood by that name. Apoc.12.

Con-

Considre secõdly that as in Christian Religion, the dayly sacrifice of the Masse is the supreme act of our deuotiõ, & greatest gift that vve may present to God; & with which God is most delited: soe noe other act, or gift vvilbe more maligned by Antichrist; in soe much as he vvil imploye al his might to suppresse it, with Churches, Altars, priests, and al things els belonging thetto. *They shal pollute* (saith *Daniel*) *the sanctuarie of force, and shal take away the dayly sacrifice*: vvhich he repeateth after in the chapter following. VVherupon said S. *Hippolit*: *prætiosum Corpus & sanguis Christi non exstabit in diebus illis; liturgia extinguetur.* The pretious bodie, and bloud of Christ vvil not be extant in those dayes; the sacrifice vvilbe extinguished; to vvit for the publick vse therof, being othervvise secretly to continue to the ende.

Dan. 11. 31.

S. Hippolit. de Consummatione

Considre thirdly, that as the deadly hate of Christian religion in Antichrist vvil transport him against al religion & religiouse places and persons neerest belonging to Christ: so also vvil his furiouse rage particularly be inflamed against Rome the Metropolitan seat of al Christianitie, vvhich he vvil ransake, ruine, aud vtterly desolat in that maner, as that it vvil become the habitation of only beasts according the prediction of S. *Iohn*: vvhich God vvil permitt for the former tyranye of Roman Emperours against the primatiue Christian Martyrs commonly and by infinit multituds murthered in that place, and seldome but by the appointment of the rulers of the same.

Ribera.

Apoc. 18.

In regard of vvhich time, and vvhich tyrannie, in the scripture it is often called *Babylon* according to the quondam heathenish state therof, but neuer as it is the Mother, or Original Church of al Christianitie, and the sanctuarie and refuge of al afflicted seruants of Christ. VVhich two the being of Rome *Babylon*, and the being therof the head Church, in the very Apostles time vvas notoriously diuers, as appeareth euen in S. *Peters* vvoords: *The Church saluteth you, that is in Babylon, collect.* VVherin as you behould it is called *Babylon* in respect of infidel persecutours, & the Church in respect of the faithful.

1. Peter. 5.

In the

In the same maner Hierusalem by *Isaie* and other prophets is called now *Sodoma*, now the citie of the holy. So that protestant reformers do great wrong to the Church of Rome in reproaching it with the infamous name of *Babylon* which was giuen it when it was the seat of infidelitie, & butcherie of the Church, not as it is the nurserie therof. It may also be called *Babylon* againe, being abowt Antichrists tyme to florish and abownd according the opinion of *Viega*, and others, in al wealth and wantones, and to fal into the hands of Infidels as formerly. VVherby for such first and last infidelitie, & renewed persecution, the reproachful name is also reuewed, and the forfowld punishment together by al former and later Martyrs and Confessours (with bloudie and gaping wownds as so many mowthes) instantly claymed of God. Isa.c.1. Vieg. in Apoc. c. 19. pag. 840. 6.

Of such our Protestants hate against Rome, as it is the Church: it can not be excused to be correspondent to ancient heretikes, as I haue shewed els wher; nor to the malignitie of Antichrist against that place, which he wil as soone as he may, and befor al others furiously destroy. In the confutarion of the Caueat pag. 2.

Considre lastly to be apparent by the premisses such to be precursors of Antichrist who indeuour to separat any from pietie into libertie & dissolution of lyfe & contempt of good works: who impugne and maligne the dayly and diuine sacrifice of the Masse incruentaly offred to God according Christs institution, confiscating and prophaning al vessels and ornaments therto appertaining: who dispise the sacraments and ceremonies of Christs Church: who dismembre and mangle the divine scriptures: who blaspheme detestably the most holy Trinitie, and each person therof; wherof in my examination of the Cred, and in the *Cred lately precedent according to the prtestants woords and principles*, Many infernal & Antichristian blasphemies of Protestants are extant: who disdaine or disauow the holy ancient and primatiue Fathers, doctours, and Interpreters of Christian religion: who in hypocrisie, endles lyes, and fraud do seduce the flock of Christ from their vniuersal Pastor: who do persecut Christians for righteousnes sake: who

can not abyd any reuerence to the holy name of IESVS, to his triumphant crosse, or any representation therof.

I therfore say, since that our late reformers in the eyes of the world are knowē to cōcurre in these points with the mind and maners of Antichrist, the Capital enemye of Christ: it can not be denyed, but that they are the precursors, the Proctours, the harbingers, and gentlemen vshers of that man of sinne, that sonne of perdition, that beast of the Apocalyps; and that they in tainting vs with any participation with Antichrist, doe noe otherwise then *Putiphars* dishoneſt wyfe in accusing *Ioseph* of adulterous leacherie wherunto she would, but cowld not induce him. VVhich may suffice to be sayd and warned in this mater.

Gen.

Only to my Fathers and brethren of the societie of IESVS I can not chooſe but applaud, that as they are knowen most behated of these precursors of Antichrist as being most contrarious to them and their damnable proceedings: so also they may presume and accordingly expect with resolution fit of themselues to be most persecuted by the great Antichrist himselfe, as by their very name, of Ie suits, and whole profession, his opposit aduersaries. For yf we are to reuerence ad affect more the incruental sacrifice of the Masse and the Mother Church of Rome &c. because of greater hatred of Antichrist against them: owght it not to be a rule, to beare greateſt regard to that against which he and his forrunners are most exasperated? As for my part (and the same I might affirme, and by the conclusion of *F. Costerus in Sica Tragica* it is affirmed at large of the residue) I glorifie as much as in any other commendation of my ordre, that by Heretikes we are vsualy called the *Ianisars* and *Triarii* of the Pope and Papistrie; who most impugne the impietie of heresies, who most rescue others from their couiuration, who most arme others against their fraud, and who most by them are abhorred, reiected, and (as least sutable and flexible to Sectarists) by prisons and penalties most of al Catholicks malitiously maligned. VVherof among thowsand other proofes the late procurment in Irland

to haue

to haue only Ieſuits withdrauen owt of the contrie deſerueth to be peculiarly regiſtred. *Signum eſt maioris gloriæ quod Hæretici aliquem deteſtentur.* Such is a ſingular glorie to be particularly deteſted by heretikes, ſayth S. *Hierome*. And for this very particular glorie (as els wher I haue proteſted) I acknowledge to haue elected the Ieſuits ſtandard, vnder which I might militat to my ſauiour & Lord IESVS CHRIST, and to his ſacred ſpowſe the Catholike Church.

S Hierom. in ep. adS Aug. Ad reſcriptũ pag. 63.

In which my choiſe I may the more be pardoned to congratulat to my happines, that lately *F. Damaſus* Guardian of Capuccins dowbted not to affirme: *Caſtra Dei ſunt hæc. Nec habuit vnquam meo quidem iudicio ſancta Mater Eccleſia talem aciem ſanctitatis, doctrinæ, prudentiæ, iudicii, concilij, & omnium virtutum ſicut eſt vnus cuneus Patrum Societatis &c.* This is the campe of God. Nether according to my iudgment euer had our holy mother the Church any ſuch ſquadron of holines, learning, prudence, iudgement, councel, and al uertues, as is this one troup of the fathers of the ſocietie. VVhich being ſpoken of him who only knew our Profeſſion externaly, by the apparent fruicts: I that wholy twentie yeares ame an vnworthie membre therof may without enuie be allowed to glorifie the endles goodnes of God for feeling al that (and much more which can not be expreſſed) in my ſayd vocation. But of this at ſome other occaſion.

ep. ad Nich. Robb.

Now let vs examin what beleefe and ſermons our Reformiſt ſectariſts affoord, that we keepe them in vre, and practiſe, noe leſſe to defend then offend. And let al iudicious Readers pondre, and wey in the conſiderat ballance of ane vnpartial examination, what is obiected to their Reformed profeſſion by ineuitable proofes, and plaine vnwreſted deductions, wherin is tendred the Anatomie and quinteſſence of al their Religion.

THE FIFT CHAP.

A SINCERE DECLARATION.

¶ *Of the Idolatrouse Beleefe of late Protestants towvard al the Articles of the Cred in particular, according ther ovvne expresse vvoords & principles.*

IN confronting together the two beleefs of the Catholikes and Protestants according their seueral words & principles, wil appeare, whether of both may most iustly be attainted to be idolatrous.

Athanas. de sinod. Socrat. l.2.c.7. Sozō. l.3.c.5. Cassian. l.6. de inca. Epiph. hær 73.

I saye according their words and principles: becauſe our aduersaries he therto could neuer, (as also noe other heretikes) consist in any symbol, or forme of beleefe, by Apostles or General Concils concluded, nor also by them selues fashioned: So that we can not otherwyse attaine (for their more then prometheal mutabilitie and incertaintie declared in the examin of the Cred vpon M. Riders Caueat) what they would be at, or what they beleeue, but by their words and Principles applied to the particular articles of our beleefe.

That it is noe new and vngrounded reproach against heretikes to tearme them idolatrous: vvitneseth Tertullian saying: *It can not be doubted but that hereſies are idolatrie.* Sainct Hierome affirmeth the same, yeelding this reason: *becauſe their Idols are peruers opinions adored by them who forged them in their fantaſies.* VVhich in like tearmes is verifyed by S. Augustin, adding *Pride and temeritie to be the furneſe wherin ſuch idolatrouſe fantaſies are moulten into Idols.* yea the very scripture therto accordeth: *Rebellion* (such as is heresie of al other greatest) *is as the ſinne of ſoth ſayers, & tranſgreſſion is iniquitie and Idolatrie.* Nay the puritans concurr therto, saying *the Bishops now in England to make ane Idol of their booke of Common prayer contayning the ſumme of al their fantaſies.* VVhich can not be sayd but that by good infer-

Tertul. de Preſcrip. c. 40. S. Hierom. in c.2. Abac. inc. 8. Ezech. in c. 8. Oza

S. Aug de vera Religione c. 30.

1. Reg. 15 22.

Suruey pag. 159.

rence,

rence, and ſequel, al English Proteſtants that adhere to that booke muſt by verdict of Puritans, be Idolatrers,

Now therfor ther is noe neede of any lanterne in this brighteſt diſcouerie, to perceaue why Proteſtãts ſo vſualy as vainly appeach and attaint us to be idolatrers, and al our Maſſe to be idolatrie: conſidering, that to be their ſeelie preoccupation (as did the harlot expecting to be ſoe called, preuented an honeſt woman withwhom ſhe had controuerſie by naming hir firſt a whoore) thatwe ſhowld not diſgrace them by their due title of being in dede Idolatrers.

For better vnderſtanding wherof, it ſeemeth conuenient to manifeſt in a worde what Idolatrie is according the plaine and propre ſignification, that al Catholikes, and heretikes, may know when, and by whom, it is nether miſtaken nor miſalleadged.

Idol in propre ſignification (as Euſtachius ſheweth vpon Homer) ſignifieth a ſhaddow, or rather a vaine viſion or falſe repreſentation of a thing that is not. According to which ſayd S. Paul: *VVe know that ane idol is nothing.* VVheras therfor falſe GODS of Infidels ether vveare not at al, or but falſe repreſentations of their being in heauen, of their hauing gouernement & rule of planets, thundre, elements, &c. The vaine worſhip of ſuch was worthely named idolatrie, and the repreſentatiõs of the ſame as fitlie tearmed Idols. In proceſſe of tyme (as in the booke of wyſdome is ampli declared) the like worship was vſed toward things that had bene, and are as yet, expreſſed in ſtatues; as of frends departed, of planets, ſerpents &c. By which the true honour being denyed to God, & imputed to the ſayd things ſoe repreſented; the name of idols and idolatrie was transferred alſo to theſe. Laſtly, when ether true religion in God was impugned by any hęretical imaginations, or diminiſhed by any vaine ſollicitude, as couetouſe negotiation, (wherby forgeting al care of God, they wholie turned their minds to their trade and gaine, as yf they made their lucre their God,) or transferred by any vnlawful adoration of any creature with ſuch worſhip as was due to God, to

1.Cor.8.4.

Cap.14.

to the dèrogation of his diuinitie: In theſe caſes. for the firſt (as befor appeareth) the name of idolatrie was applyed to he-
Ephe.5.5. Coloſ.3.5. reſie; for the ſecond it was applyed to auarice by S. Paul; for the third it was applyed vſualy to Infidels now commonly tearmed idolatrers (for adoring vaine and abhominable ſtatues of innumerable formes, or rather in them the Deuils) by the moſt common interpretation and maner of ſpeaking of al
1.Cor.10.20. Chriſtians. To which conformably ſaid S. Paul, *Things that the heathē doe immolate, to Deuils they doe immolate, & not to God:* for they ſpoile the true God of al honour, power, eternitie, not acknowledging any other God beſyd ſuch their execrable Idols.

To come to the application of this: what idolatrie thinke
Calu.Inſtit.l. 1.c.11.n.8.9. yow is commited by Catholikes? Forſooth, *they worship images of God, and ſaincts.* But what hath images to doe with idols? They are (ſay they) al one. How can that be ſeing that they are not only ſhaddows or vaine repreſentations of things that weare not, but true formes of things that are & may be formed? It forceth not, ſay they, it is idolatrie. How yet may it ſeeme ſoe, ſeing they doe not derogat from the only God of might, his Diuinitie, nor acknowledge any other gods but one? Neuer the leſſe papiſts are idolatrers

But vpou what lawful grownd, ſeing that God almightie by whom idolatrie is forbiden, alloweth yea commandeth i-
Exod.25.2. 37 9. mages (for which yow appeach papiſts to be idolatrers) to be made of Cherubins, which weare creatures: cowld God ſo ſoone forget him ſelfe & command contrarie things, to witt,
3.Reg.6. paſsim. Images to be made and not to be made? Be it right, or wrong, Papiſts muſt be idolatrers. Let vs know ſome ſhew of reaſon
Ex ſinodo 2. act. 5. therof ſeing that by a general & ancient Cōcil it is ſaid: *Curſed they that peruert ſentences of ſcripturs belonging to Idols againſt images. Curſed be they that tearme images idols: Curſed be they that affirme, Chriſtians worship images as Gods*: by al which is cleere both that images & idols are not al one, as alſo that al anciēt Chriſtians deuoutly adored images, and did hould them for heretikes that did the contrarie. yet ther is noe remedie, Papiſts

piſts are idolatrers. At leaſt they neuer ſaid more not ſoe much to any the greateſt ſaincts, or befor their images, as Engliſh Proteſtants to the late Queene.

Princeps Elizabetha tuis dea magna Britannis.

Elizabeth the Britons Godeſſe great.

Aſcham inter epiſt. fol. 255.

Elizabetha ſuis Diua & Dea ſola Britannis.

Diuine Elizabeth the Britons only God.

Canden pag. 209.

VVhat ſoeuer Proteſtants doe, or ſay, is not material: alwaies Papiſts muſt be idolatrers. Noe other reaſõ ſhal you euer haue but *ſtet pro ratione voluntas*, VVe wil haue it ſoe, & as in the begining I forwarned, becauſe we might not firſt ſoe intitule them. That muſt ſtand alone; remedie and reaſon muſt haue noe place.

But thes Delphian oracles, thes *Ipſi dicentes* Pithagoras, thes Perſian aud Median irrefragable lawgiuers, or Roman dictatours, shal they in the meane tyme make their Idols againſt God, and Religion, and yet as of God, and religion, in the moſt ouglie, monſtruous, deformed and execrable forme that euer was yet imagined, or heard of, and eſcape ſcotfree only by their naked and friuolouſe taxing vs to be Idolatrers? If they maye purloine from men of reaſon their ſight and iudgement with ſoe ſlender a miſt, and in the meane tyme affirme & profeſſe theſe blaſphemies following toward al the articles of beleefe (they being bownd by their woords and principles to beleeue according the forme and maner inſueing) they may be ſayd truely to haue the fabulouſe force of Gorgons face, in tranſlating al behoulders into ſenſeles ſtones.

Eſter. 1. 19.

¶ The blasphemouse and Idolatrous beleefe of Protestants as is aboue said.

1. ARTICLE.

I Beleeue] but not we protestants, ether in hart, or lyfe: for [a] *our ghospel consisteth for the most parte but in the tong.* Secondly we beleeue without al certaintie, [b] *in one instant reiecting what we did hould, & houlding the cleane cõtrarie.* Also our beleefe is alwayes popular, by [c] *our turning and returning our Religion to the wil and wantones of our Lords and congregations.* So that as often as tyme requireth, we change, [d] *being soe wanton that we know not what we would haue.* VVherby it often hapneth, [e] *that we cal that now heresie which before we preached for inuincible truth.* And noe meruaile: we in dede not deliuering to the people but [f] *our night imaginations conceaued in dronken heads, vttring them for the expresse woord of God.* Not being ignorant but that they are g *meere dreames suggested from the black deuil indeauouring to destroy the testament of the sonne of God.* And although we mantayne stowsly al to be good and godly, yet remorse of conscience gnaweth vs secretly, making [h] *vs continualy to wish that al our writings did perish,* [i] *being tempted by desperation as if we weare now to be swallowed into hel.*

In *God*] vnderstand not that we beleeue in the God of heauen, [k] *for whom, this Reformation was nether begon nor wil be followed.* Our fayth, hope, and charitie, being so litle toward him, as that [l] *our congregation is replenished with Atheists,* or such as abiure him. In liew of whom we choose for [m] *God the Authour, Mouer, and inforcer to euil, by whose very impulsion the theefe doth kil, and is often constrained to offend.* So that, [n] *in tentationibus nescimus an Deus sit Diabolus, vel Diabolus Deus,* when we are *tempted we know not whether God be the deuil, or the deuil, God.*

The Father] As we might cal the king in the common

we

a Calu. 1. Cor. 4. 19.
b Poucer. con Crellium in art. Turq. an. 1574.
c Eberus in pref. in Com. Philip super ep ad Cor.
d D. Doue perswasion pag. 31.
e Centur. in pref. 9. Cent.
f Spãgeberg. in veraci narratione benef.
g Schusselb. in proem Theol. Cal-
see vpon the Caue pag. 155.
h Luth. in pref. Ger. sup. opera sua.
i Idem tom. 2. Ien. fol 273.
k Luth in disp. Lipsiaca cum Echio.
l VVhytgift a pag. 31. ad 51.
m Zuingl. de ptouidentia Dei tom. 1. fol 365. Vide examen symboli pag. 140.
n Luth in Colloq. titulo de Matrim.

wealth Father for being firſt, and the L. Chancelour ſonne for being ſecond: ſo and not otherwyſe [o] *then ouly by reaſon of Ordre doe we allow the Father to be the beginer of Diuinitie: it being foolishnes to thinke that God the Father doth continualy beget his ſonne.* VVherfore we howld *the name of Trinitie* [p] *Sathanical,* [q] *barbarous, and fit to be buried, and ſuch myſterie of the Trinitie to be abolished, and not mentioned in ſermons*: becauſe it importeth another generation then by ordre, according the ordinarie opinion of Papiſts whom we condemne for ſuch perſwaſion, together with the firſt Nicen concil of Sophiſters for the ſame.

Almightie] let papiſts or who liſt beleene the abſolut power of God, or his being almightie: with vs [r] *illud ſomnium de poteſtate abſoluta in Deo, quam ſcholaſtici introduxerunt, execranda blaſphemia eſt*: It is [t] *toyſome, execrable, blaſphemouſe, to imagin* God *to be omnipotent.* As for the Angel Gabriels affirming euery woord to be poſſible with God and nothing impoſſible: [v] *it ought not to be beleeued vniuerſaly.* For [x] *he can do nothing againſt the courſe of nature by him once eſtabliſhed.*

Maker of heauen and earth] Although S. Iohn affirme *without Chriſt nothing to haue bene made that is made*: yet we aſſuredly howld *that according to his perſon he may not be called Creator of heauen and earth.*

o Calu. Inſt. l. 1. c. 13. n. vlt. & n. 13. 23. 24.
p Ochin. 19. & 20. dial. 2.
q Calu. Inſt. l. 1. c. 13 n. 5.
r Simler invit. Bulling. fol. 33. anno. 1560. Synod. Viln. 1. May 1589.
ſ Cal ad c. 3. & 23. Iſa. Inſtit. l. 2. c. 7. n. 5. 24. lib. 4. c. 17. n. 24. In pſ. 37. 4.
t Calu. verba locis cit.
v Beza l. 2. con. Heſhus.
x Rob. Bruce in his ſermõs pag. 158. Ioan. 1. Calu. Inſtit. l. 2. c. 14 n. 3.

2. *ARTICLE.*

AND in IESVS CHRIST his only ſonne our Lord] This name of IESVS Papiſts make great accompt of, [a] *but in dede Miniſters ſhould be made to teach the people not to bowe therat.* Let S. Paul therfor recant his words (*In the name of Ieſus euery knee is to bowe of celeſtials, terreſtrials, and infernals,*) or let who liſt beleeue thē. As for the name of Chriſt it alſomay be excluded, [b] *being a filthie name, in which al that beleeue are dāned; Chriſt not being the deliuerer but deceauer of the world.* VVhich may ſeeme the leſſe odiouſe to be ſpoken, conſidering that he was not perfect God and man as the Papiſts ſurmiſe, [c] *but had only ſome meane meaſure of Godhead*; Not being other then [d] *ane inſtru-*

a ſupplicat. made to the King. Vide the A vvnſuer of Oxford pag. 14. Philip. 2. 10.
b Coubridg. apud Alanum Copum dial. 6. c. 17.
c Rogers of the familie of loue. London. 1579.
d Luth. in c. 1. Geneſ.

instrument of the Father; to whom [e] *his diuine nature* was *obedient*. For the name of God [f] *per excellentiam soli Patri attribuitur, is only due to the Father by prerogatiue or excellence*. Otherwise [g] *Christ had not bene soe ignorant nor his discourses soe absurd*. So that [h] *it was noe meruaile yf Arius, yf the Iew, yf al the world denied Christ to be the sonne of God*. For who can be perswaded, [i] *the Israelits to haue bene so madde, as to beleeue him to be the liuing God, whom with their eyes they did behould to be a miserable & simple man?* More may be sayd although it wil seeme to Papists verie blasphemouse, to witt, [k] *Omnes prophetæ hoc in spiritu de Christo preuiderunt, quod futurus esset omnium maximus latro, homicida, fur, sacrilegus, blasphemus*, that al the prophets did in spirit forsee, that Christ was to be the greateſt Robber, murtherer, theefe, most sacrilegiouse and blasphemouse. He was noe sooner [a], man, but that [l] *in assumpta hominis natura vere peccator fuit, & reus maledictionis diuinæ*, In the nature of man assumpted he was truely a sinner and guiltie of Gods curse. VVherfor S. Peter fayled saying that Christ *did noe synne, nether* was *guile found in his mowth*. As also S. Iohn: *And yow know that he appeared to take away our sinnes, and sinne in him ther is none*.

e Melanct ep. ad Elect. 3. oct. an. 1552.
Calu. Inst. l. c. c. 14.
f Zanch. lib. 1. parte 2. c. 8.
g Rogers lo 2. c it.
h Luth. tom. 2. vvit. disp. de Deo, thes. 18.
i Cartvvright 2 replie pag. 191.
k Luth. tom. 4. in c. 3. ad Galat.
l Calu. in c. 3. ad Galat.
1. Petr. 2. 22.
1. Io. 3. 5.

3. ARTICLE.

VVHICH was conceaued of the H. Ghost borne of the Virgin Marie.] The papists thinke that the Holy ghost is sayd to be the conceauer of Christ, because he concurred therto in a spiritual and sanctifying maner. But we howld that he [a] *became Father to Christ by ingendring him as others Fathers doe their children*. As litle doe we howld with them, that the person of Christ was eternal, [b] *which began only at the tyme of his birth*. It may be tolerated that Marie be named a Virgin, yet soe as [c] *only to haue conceaued but not borne hir sonne in virginitie*. [d] *In trauaile vpon whom she was noe lesse weakned then other women*. Much a doe the Papists haue to proue hir very holie, but [e] *vve are noe lesse holie then she*. As for others of ours that mistearme hir [f] *a sowe*, let then awnswer for

a Vide Maldonat in c. 1. Math.
b Symler. in pref. lib. de æter. Dei filio.
c. Vide Calu. Tur. pag 530. 531.
d Cal. in 1. Luc.
e Luth. ser. de Natiu. Marie
Hamilton. Cal Confut. l. 2. c. 3. fol 151.

for themselues. Alwayes. g *Christ in a maner did not esteeme the point that she was his Mother*. And in dede h *we neede not to labour to excuse hir of al offense: she noe lesse malitiously then Zacharias limiting and restraining the power of God; she proudly preferring hir selfe to God;* i *she in passion tyme transgressing the first, fift, sixt, and ninth commandement.* Al which the seelie papists wil neuer beleeue, how plainly soeuer we assure it vpon our credit,

f Bredembac. l. 2. c. 29.
g Cal. in c. 11. Luc. V. 27
h Cal. in c. 1. Luc. V. 34. edit. lat. in c. 2. in harm. in c. 12. Math.
i Bunnie in his preface to pacification

4. ARTICLE.

Svffred vnder Pontius Pilat was crucified, dead & buried.] VVe denye not but that he suffered, a *yet we say that he vnwillingly fulfilled the office of a Mediator*: b *Christus mortem refugiendo mollitiam suam fatetur*, In auoiding the death therto necessarie, he plainly professed his owne nicenes.

a Cal. in Cap. 26. Math. n. 39
b Idem. in Ioan. c. 12.

Nether also was his suffring or passion soe effectual, but c *being opposed to the iudgment of God, it could haue noe merit: because ther is not in man that dignitie to merit any thing of God.* VVherfor in dede, d *his bloud, death and whole passion did nothing auaile to the redemption of mankynde; or yf for any, suerly but for the elect alone*: becaufe e *God from al eternitie by immutable decree had intended to condemne and not to saue the greatest parte of the world.*

c Cal. Instit. l. 2. c. 17. n. 1.
d Fox Acts. pag. 468. 487. 1335. stovv in Elizab. 1. p. 522.
e Beza in colloq. Mompel. pag. 546.

Tel not vs that the Apostle sayth *our sauiour God wowld al men to be saued and to come to the knowvledge of the truth* and that the Prophet certifyeth that Israel perisheth by themselues & are saued by God; or againe with the Apostle, *this is the wil of God your sanctification*: & consequently *he is not willing that any perish, but that al returne to penance*: al this as meere f *Papistrie* we renounce, and defie. And who might thinke better of Christs passion considering the maner therof? In which g *he had not temperat moderation: he was tormented with doubtfulnes of his cõscience: he was astonished with the horror of Gods maledictiõ, & tormented with the feare of the bottomles pit of horrible destruction: he did burst out into a voice or crie of desperatiõ: he being ouer whelmed in desperation*

Osc. 1.
1. Thes. 4. 3.
2. pet. 3. 9.
f Calu. Inst. l. 2. c. 16. n. 10. vvillet. in synopsi pag. 189. edit. 1600
g Calu. Instit l. 2. c. 16. n. 10. 11. 12. In Math. c. 26. 27. Beza. ibid. & in 22. c. Luc. Marlorat in ps. 22.

ration ceased to praye longer to God. The papists howlding vs to be enorme blasphemers for these speeches know not what they saye. For what bloud soeuer Christ shed for vs must haue bene to noe purpose as being putrifyed long since, we not being redeemed *by any corruptible price.* So that [h] *they are furiously madde who affirme any bloud further to be conioyned with his fleash.* VVherfor not by his death, but after it, [i] *a bloudie speare went in to his* B. *syde befor mans sinne could be satisfied, Gods wrath appeaced;* yf rather as vve sayd befor, euen then it selfe it vvas not to smal effect and of noe merit, vnles his god-hed yf any he had together died. [k] *For we wil neuer aknowlege Christ for our sauiour yf only his humanitie suffred* [l] *Because it had bene of noe accompt yf he had died only a corporal death.* In beleeuing al which, we litle regarde what the ancient Church, or blinde Papists doe hovvld, vvho vveare and are vnder the cloude of ignorance.

1. Pet. 1.
h Calu. in cap. 26. Math. v. 27.
i Riders Caueat. n. 83.
k Luth. to. 2. de Concil. & PP. pag. 276.
l Calu l. 2. Instit. c. 16 n. 10 & in Math. c. 26. v. 27.

5. ARTICLE.

HE descended into hell, the third daye he rose againe from the dead.] [a] *This article by al lykelihod crept into the* Cred *by inconsideration.* Of vvhich vvhat had Papists rather that vve saye? ether vvith Danæus, *Christum inferni dolores in ipso inferno passum*, that Christ suffred the torments of hel in hel it selfe: or vvith Beza, that his discension to hel [c] *was only his burial in his graue*: or vvith Caluin that it vvas [d] *his doubtfulnes of conscience, his horror of Gods malediction, his ouerwhelming dispaire, or his paynes of the wicked which God in his angre inflicted;* wherby (e *sic videmus Christum ex omni parte vexatum fuisse vt desperatione obrutus ab inuocando Deo desisteret, quod erat saluti renuntiare,*) VVe behould Christ so to be vexed of euery syde, that being plunged in dispaire he omitted further to praye to God, vvhich vvas to renounce his saluation. VVhat soeuer Papists vvould haue vs saye, that be assured vve vvil least saye, and affirme the contrarie. VVherfor, omitting the fooliſh & papistical saying of

a Apol. 2 ad Zant pag. 305.
b Dan. in resp. ad Osiandrū.
c Beza in Act. c. 2. v. 27. edit. an. 1556. per Rob Steph.
d Calu. in loc. citat. preced. art.
e Calu. in c. 27. Mat.

of our Cred in ryme among our rithmical Pſalmes,

His ſpirit did after this diſcend into the lovver parts.

To them that long in darknes vveare the true loue of their harts.

VVe derermine that his diſcenſion [f] *was only to a figuratiue imaginarie and ſpiritual hel* without *al other then metaphorical torments.* we further determine to be [g] *a childish thing to cloſe vp the ſoules of the dead in priſon, yea* [h] *or the Deuils themſelues in any hel; al torments of any to be damned to be differred to the daye of iudgment.* VVe yet determine, that [k] *the Deuils ſhal be ſaued in the daye of iudgement;* [l] *or rather that ther are none at al to be ſaued or damned.* Let Papiſts frett at this as much as they liſt.

As for the riſing from the dead which they would haue to be very miraculouſe by penetration: we rowndly and reſolutly affirme that [m] *the groſſe Pretor of Luther in his great read breeches might haue iſſued owt of the ſepulchre in the ſame maner that Chriſt did.*

f Brentius apud Bezam ad alterā partem, & ad ca. 16. Luc.
g Calu. Inſtit. l. 2. c. 16. n. 9.
h Idem in ep. Iudę v. 6.
i idem Inſt. l. 3. c. 15. n. 9.
k l Prateolus verbo Demoniaci. Antidemoniaci.
m Zuingl. tom. 2 fol 465

6. *ARTICLE.*

HE aſcended into heauen, ſitteth at the right hand of God the father almightie.] This may be graunted with this limitation that he ſitteth at the right hand of God [a] *til the daye of iudgment in* which *his commiſſion ſhal ceaſe.* In the meane time with this other reſtriction, ſoe to remaine at the right hand [b] *as not to be abie to remoue from thence, vntil the times of the reſtitution of al things:* [c] which *of purpoſe* we *hould, to keepe his real preſence from the ſacrament.*

But be ware to vnderſtand here any other authoritie by this ſitting on the right hand, [d] *but it of Gods ſubſtitute, Lieutenant, or Vicaire*: or that he is in any *determined place;* [e] *be not to be ſovvght in heauen or earth but by faith only*: [f] *for he did not aſcend but only diſapeere being othervviſe in al places.* It im-

a Calu. l. 2. Inſt. ca. 14. n. 8.
b Beza in c. 3. Act. v. 21.
c Idem ibid.
d Calu. in harm. in c. 16. Mar. v. 19.
e Cal ibid. & in Act. c. 1. v. 11
f Brent. Illyric Muſcul. apud Simlerum. fol 35. 55. & apud Luth. to 7. V Vit. fol. 408 409.

importeth not that to our aduersaries the papists we may seeme by this parte of our opinions to destroy what we produced of his being contained in heauen a litle befor; they being withowt vnderstanding in our sublime mysteries. VVhom to spite more, we wil saie g *hel not to be beneath but aboue, and heauen to be in the centre of the earth.* Let them take what aduantage they may that we aspire not to the heauen aboue, but to it in the bowels of the earth, leauing to them (vnles they haue the grace to be of our numbre) the vpper heauen.

g Vide Admonion. Caluinist. ad librũ Concord. Et Daneũ. Con. Osiandrum.

7. ARTICLE.

FROM thence he shal come to iudge the quick and the dead.] The Papists dreame of great truble on the day of doome, or iudgement: but beleeue them not. For a *yow must not feare any more that yow shal come befor the iudgment of God from which the sonne of God hath deliuered and absolued vs by a reeompense so deere and excellent.* In soe much as now b *yow can not be damned vnles Christ be damned, nor hesaued, vnles yow be saued yow hauing as great right to heauen as he.* So that, c *he is not a true Christian who beleeueth not with like assurance that him selfe in particular is elect as that Christ is the sonne of God.*

This is the securitie we haue d *by our faith in Christ, that euery one be assured that his sinnes are forgiuen him*: e *in beleeuing of whose promises of saluation, none can perish as being therby perfectly iustified, made elect, and predestinated.*

Of this confort the Papists depriue themselues only for the Apostles saing; *VVith feare and trembling worke your saluation*: or because the prouerbs affirme, *Blessed is the man that alwayes is fearful*: wheras the Protstant is f *soe rich that he can not perish vnles he leaue to beleeue not other sinne being able to condemne him besyd infidelitie alone.* *To goe ther for about to make your vocation certaine by good workes* g *is to shame the bloud of Christ*; they being h *not only not necessarie to saluation but rather hurtful and pernicious e therto.* So that S. Iames

a Calu. in har. in c. 27. Math. v. 26.

b Zuingl. tom 1. fol. 268.

c. Disp. Ratis. pag. 463 Vide Sleidan. l. 16. pag. 263.

d Fox Acts pag 402.

e Calu. instit. l. 3 c. 25. n. 12. Philip. 2. 12. Prouerb. 28. 14.

f Luth. in assert. 1. Art. & de Capt. Bab. cap. de baptismo, & in com. in Gen.

g Fox Acts. pag. 1335. 1338. 1338.

h Amsdorfius, li. quod bona opera sint pernitiosa ad salutem. Vide colloq. Aldelburg. pag. 605

mes

lames giuing occaſion to thinke otherwiſe, [i] *did wickedly, and* may be beleeued of Papiſts, but neuer by vs hauing for the fundamental and corner ſtone of al our beleefe that *fayth alone iuſtifieth*. By al which appeareth, noe iudgment to belong to the faythful, as not being infidels, nor bound to any good works: [k] *of which he that abandoneth himſelfe moſt hath greateſt aduantage*. So that by Chriſtian libertie, [m] *nulla legis & operum habeatur ratio*, Noe regard is to be had of the law, or workes: in ſoe much *as* [n] *Omnium externarum rerum vſus habeatur pro indifferenti, ita vt nulla religione homo tangatur ſine eas vſurpet, ſine non*: The vſe of al external things may be taken for indifferent (whether they be forbidden to be vſurped by God or mans law, or alreadie intituled to any other) without any ſcruple of religion whether yow take them or leaue them. And weare ther any iudgment to be feared, truly not any of hel fyre but only [o] *of feeling God to be auerted: of which auerſion, for corporal figures are taken vtter darknes, weeping, gnashing of teeth, vnquenchable fyre &c. not hauing otherwyſe any being*. VVherby from firſt to laſt appeareth, that yf any haue cauſe to feare damnation, ſuch rather to be the iuſt then ſynners. [p] *For as in this lyfe Chriſt powred grace and mercie vpon the vnworthie, ſo in iudgment he wil powre angre and ſeueritie vpon the vndeſerving*. Let Papiſts now and they liſt (ſuppoſing this to be true) follow their faſtings, almes, prayers, auſterities, and other workes, which we renounce leaſt we ſhould haue therby the sharper iudgment of Chriſt.

i. Pomeran. ad Rom. 8.

k. Bunnie in his treatiſe to pacification.

m Calu. inſtit. l.3.c.19.n.1.4.7.

n Idem ibid.

o Calu. inſtit. l.3.25.n.12.

p. Luth. tom. 2. fol. 476 1. de ſeruo arbitrio.

8. ARTICLE.

a Malanct. lo. com an. 1539. fol. 8. an 1545. fol 10. an. 1558 fol. 53. Vide Prateol. de her. l. 10. c. 10.

b Surucy of the booke of Common prayer.

c Calu. inſtit. l. 4. c. 8. n. 8.

I Beleeue in the H. Ghoſt.] Yf any proceding of holy ghoſt by vs shal be allowed, ſuerly noe other then according to ordre, as is befor ſayde: [a] *For his diuinitie vve fynde nothing in owld or nevv teſtament*. [b] *Nether doth he teach the Church al truth, but Chriſt alone*: who gaue him *a limited power*, [c] *only to ſuggeſt what him ſelfe had befor deliuered, and*

and noe more: *VVhich reſtriction is heedfully to be attended.* As for al traditions vnwritten we vtterly diſclaime them by vertue of the ſame reſtriction: although al ancient doctours as being ranke Papiſts approue them [d] *which we can not denie.* It maketh noe mater that by ſuch our doctrin litle regard be had of the Cred of the Apoſtles, the conſuſtantialitie of the Trinitie, the proceſſion of the holy ghoſt, the perpetual virginitie of Marie, the baptiſme of Children, the keeping of ſonday and not of the Sabbaoth, the chriſtian obſeruing of eaſter, the receauing of the Sacrament faſting and by women, the eating bloud and ſtrangled meat, the not marrying of the deceaſed brothers wyfe, and of al other ſuch obſeruations among owld and late Chriſtians. It is ſufficient to vs to hould what we learne in Scripture & noe more: vvherin the forſayd points can not (vve confeſſe) be fovvnd, but are only retained by papiſtical traditions for any thing in ſcripture appearing. Nether vvil vve be tyed to al ſcripturs vvhen they impugne vs. [e] *VVe care not for Eccleſiaſticus, nor wil we beleeue free wil though he affirme it a hondred times. In the booke of Machabees Iudas dreame we let paſſe as a dreame. VVe paſſe not for the Raphael of Tobie* Breefly, [f] we *wovld abolish this falſe opinion that ther are fovver ghoſpels and fower Euangeliſts: for the ghoſpel of Iohn is only bevtiful and true.* As for other Euangeliſts [g] *they wreaſt allegations, they depraue the propre ſenſe, they inſert many ſentences abruptly, they tearme ſpeake and wryte improperly.*

In al which we wil verifie the ſaying of Auſtin: *you are the rule of truth: what ſoeuer is for you is true, what ſoeuer is againſt you, is falſe.* As for Paul, [h] *it is great ignorance to thinke that he did attribute ſoe much to his epiſtles that what ſoeuer was contained in them was ſacred.* Caluin was another maner of preacher: [i] *for to heare whom, we would ſoone forſake Paul.* Alſo [k] *we had rather doubt of S. Pauls Doctrin then of the Doctrin of Luther*; they two Luther & Caluin hauing another maner of holy ghoſt (although particular & diuers to ether of them) then al the Apoſtles and euangeliſts in greateſt eſtimation among papiſts. So litle do vve regarde S. Peter ſaying, *that noe prophecie of ſcripture is made by*

d Chemnit. exam. par. 1. pag. 87 89. 90. Fulk cõ. Purg 362. 397. Et con. Mart. pag. 170. 178. VVhytak. de ſacram pag. 678. 681. 3. 5. 690. 5. 6. 670.

e VVhytak. contra Campian. pag. 17.

f Luth. ſerm. de pharis. & public. & in 2. proem Noui teſt. prime editionis.

g Calu. in c. 2. Math. v. 16 In c. 8. 17. In c. 27 9. in. c. 6 Lucæ v. 40. &c.

S. Aug. l. 11. cou. Fauſtum. c. 2.

h Zuingl. to. 2. Elen. con. Anabapt. fol. 10.

i Zanchius ep. ad Miſc. In the ſurvey of the preten. pag. 373.

by priuat interpretation For not by mans wil was prophetie brought at any time: but the holy men of God speake, inspired witht the Holy ghost. For the only interpretation and inspiration by vs allovved, and vvherupon al our belefe is founded is priuat; considering that vve hould vvith noe interpreter ether ovvld or late, Luther, Caluin, or other, when they are repugnant to our own imaginations vvhether they agree among them selues or noe. In al which vve are vvarranted by our priuat holy ghost he not being bound to teach euery one the same lesson that he teacheth to each of vs. By inspiration of vvhom among vs vve haue vvithout al other authoritie alreadie from holy scriptures (supposed to be inspired by the Holy ghost of the Papists Church) disauthorised *Tobie, Iudith, Hester, Wysdome, Ecclesiasticus, the two bookes of Machabees, Mathew, Marke, Luke, To the Hebrues, Iames, the 2. of Peter, the 2. and 3. of Iohn, Iude, Apocalips, the prayer of Manasses, the song of the three children, the historie of Bel, the Canticles, the 6. and 8. chapter of Iohns ghospel*, at least for parte of their contents. In al which our warrant (as is sayd) is our owne priuat spirit, without al respect to the H. ghost whom Papists aknowlege. And yf by processe of tyme any more shal disslyke vs, we wil haue noe difficultie to disauthorise it in spite of Pope and papists. *Follow this in al things according to my example as* a rule of good reformation.

2. Pet. 1. 20. 21

Tovvers Disp. the 4. dayes conference, vide Replicam ad rescriptum Rideri pa. 52.

Luth. in art. 500. ser. 4. post inuocauit. vide con. Riders Caueat pag. 322.

9. ARTICLE.

THE H. Catholike Church, the Communion of Saincts.] Some of our Brethren foliſhly retaine and seeme to affect *this* a *vaine* word, *this* b *void tearme*, *this* c *fruitles name, of Catholike*. In doing wherof vnaduisedly they both disproue our greateſt pillers, & affecting so to be called they gratifie Papists, as also seeme to delyte in their Papistical titles & tearmes. For it is knowen that our Bibles an. 1562. 1577. auoyded the name Catholike ouer the Epistles of Iames, Peter & Iude, although Euseb affirmeth the vse therof ouer the sayd Epistles from the Apostles tymes: and now should we be soe wauering as to approue it?

a Beza in Præf. Nou. Test. an. 1565. 1605.

b Humfred in V. Iuelli pag. 113.

c Sutclif. in p. 1 of his Challenge.

As for the title of Church, in our forsayd Bible An. 1562. we also vtterly abolished it, and not without reason, Luther exchanging the fotme of this article in this maner. [d] Credo esse *sanctum aliquem Christianorum cætum &c.* I beleeue ther is some holie compagnie of Christians: which forme of speaking being vsed (*saith he*) al those abominable and lamentable errours that are crept in vnder that very obscure and sttange name of Church, might be præuented. Also in our Bibles An. 1577. did not we translate these woords of Christ: *vpon this rock wil I build my Church*, in this maner, *vpon this rock* wil I *build my congregation*? yet now we restore the papistical tearme of Church, being as D. Doue very truely sayd, *soe* wanton *that we knovv not vvhat we vvould haue.*

d Luth. to 7. lat. vvit. In libello de tribus Symbolis

Mat. 16.

D. Doues persuasion p. 31.

More ouer (which is a shame to be pubished) we are not only renewing papistical translations, but also confessing papists to be in the true Church. So sayth D. Couel, [e] *that it is strange for any man to denie them of Rome to be of the Church.* So saith D. Some in plainer tearmes: [f] *al this* (of Papists being in the true Church) *is said by the iudgment of al learneder protestants, and to denie it is ignorant zele.* VVil ye heare yet more to our greatest disgrace?

e D. Couels defence of Hoker pa 68. f 73.

D. somee defence against Penrie p. 176.

Then giue eare to D. Couel, who had he bene corrupted or bribed by Papists, yet could neuer preiudicat more our profession, then by saying: [g] *VVe are sorie that their* weaknes *taketh offense at that* which *vve hould as ane honour & vertue in the Church of England: namely that vve haue sparingly and as it* weare *vnvvillingly dissented from the* Church *of Rome.* Could any more by any other of our Brethren yet be sayd to our infamie? yes; by D. Field affirming, [h] *the Roman Church to haue stil held communion with other Churches that neuer fel into errour.*

g D. Couel in Exam. p. 185.

h D. Field of the Church l. 3. c. 13 pag. 88.

For if S. paul said ttue: what participation hath iustice with iniquitie? or what societie is ther betwene light and darknes? And what agreement with Christ and Belial? Or what part hath the faithful with the infidel? And what agreement hath the temple of God with Idols? It can not possiblie beauoided, if Roman Papists be of the Church, and if it be ane

2. Cor. 6. 14. 15 16.

honour

honour & vertue not to diſſent from them, & that they hould communion with Churches that neuer erred: it can not (we ſay) be, but that we ſoe different from them, ſoe opreſſing & ſpoiling them for their Religion, and reproaching them for Idolatrers, but that we wittingly ſtraye from true Religion, from iuſtice, and from moral ſinceritie, and honeſtie in al our courſes.

Let vs thanke theſe and ſuch other our inconſiderat ſpeeches that our profeſſion is vtterly and in a mayne gallope vaniſhing awaye; that [i] *theſe times be declining faſt to poperie*; and (as D. King according his maner not very wiſely profeſſeth [k] *that their is ſuch general Apoſtaſie from the goſpel into poperie*. Had it not as I ſaid bene for ſuch our owne improuident manifeſtation that our deuided Kingdome is head-longlye decaying, we might perhappe haue ſtil retayned the ſimple in our beleefe: *wheras now* (as Bunnie in his pacification did wel aknowlege) *we perceaue that men hould with vs rather for reſpect of ſtate, & ciuil commodities then of conſcience and beleefe.*

But, nor withſtanding theſe *wherle points & bubles of new doctrin* among our Brethren, we wil mantayne againſt papiſts and againſt their beleefe of this article: that [m] *only the elected are in the Church*: that the Church was not viſible [n] *for the ſpace of 1260 yeares together, in al which time poperie hath raigned without al debatable contradiction*: that the Church [o] *may erre, and hath adulterouſly erred*: that the Church [p] *can make noe lawes or ordonances to oblige the conſcience*; [q] *for the libertie promiſed in the ghoſpel doth not acknowlege King or maſter among men*. Al this we wil hould in ſpite of pope and poperie. As for the communion of ſaincts, to deale plainly, it is nothing belonging to our reformed beleefe. For with owld ſaincts now in heauen, we haue nothing to doe. As for example, [r] *if Hierome vveare aliue he would plainly condemne vs for heretikes*, & noe leſſe al the reſidue then he for our being of a nother beleefe, and lyfe, altogether oppoſit to theirs, and which alone was by them eſteemed godly and Chriſtian. So contrariewyſe, we profeſſe to haue nothing to doe with them. [s] *Nobis cum illis nihil eſt commune*, Ther

i Suruey of the Com. booke. pag. 25.105.
k King in the booke of M. Leach pa. 60.
l Villets Meditation vpon pſ. 122. p. 19. Edit. 1603.
m Calu. Inſt. l. 4. c. 1 n. 5. 7.
n Ibid. n. 2. Naper in Apoc. pag. 155. 161. Brocard in Apoc. fol. 110, 128.
o Calu. in ep. 151. Cuius principium eſt, Cum de facie.
p Idem. Inſtit l. 4. c. 10. paſſim.
q vide num. 5. & ca. 20. n. 1
r Luth. to. 2. pa. 340. Colloq. Germ. De patribus ac Schol. Theol. fol. 499.

is noe communion betwene vs If you therfore require, with whome we haue communion out of heauen; we first profesſe to haue it with Arians. For [t] *the Church of Arians are to be accompted the* Church *of* God, *becauſe they do hould the fundation of the ghoſpel.* VVe haue it with Iouinian, [u] *vvith vvhome the fathers delt vnchriſtianlike.* VVe haue it with Machiauilians. [vv] *Nicolaus Machiauellus eſt quoque teſtis veritatis*, Nicholas Machiauelle, is alſo a witnes, or proteſtant of truth. Breefelie we haue it with al the Martirs and Confeſſours in the Acts & Monuments of M. Foxe, although they ſeeme litle to conſent among themſelues. For *they and vve then and novv conſent, and varie not, in vnitie and veritie.*

Secondly, if you craue with what ſaints in heauen we haue our communion? VVe wil not diſſemble, that our conſortes and compagnions are ancient Infidels, remaining in the heauen, and hauen, to which we tende [y] *Hic Herculem, Theſeum, Socratem, Ariſtidem, Antigonum, Numam, Camillum, Catones, Scipiones; hic anteceſſores tuos & quotquot in fide hinc migrarunt Maiores tuos videbis.* In this heauen thou shalt behould Hercules, Theſeus, Socrates, Ariſtides, Antigonus, Numa, Camillus, the Catoes, the Scipions; heere thou ſhal view thy anteceſſours, and al thy forfathers, that departed hence in our faith. Naye, yet to ſpeake more oppoſitlie to Papiſtes, we mantaine that in heauen *are*, [z] *Iudæi, Turcæ, Ethnici, ipſe etiam infernus & Diaboli*, Iewes, Turkes, Ethnikes, hell it ſelfe, and Diuels. And to make al vnderſtand that we doe not ſparingly and vnwillingly diſſent from Papiſts of Rome with D. Couel befor alleaged: VVe certifie and aſſure further, that *in Regno cælorum futuri ſunt canes, oues, boues, piſces, & alia eiuſmodi animalia cum quibus animi cauſa luſuri ſumus.* In the Kingdome of heauen (which we expect ſaith Luther) ther ſhalbe dogges, sheepe, cowes, fiſh, and ſuch other beaſts, with whome we may recreate our ſelues. By al which from firſt to laſt appeareth, with whom we haue and are to haue communion: to which fellowſhip & happines as we ſuppoſe Papiſts (vnles at leaſt their life be correſpondent to ours) neither do aſpire, nor wil euer reach.

If

[s] Diſp. Albe Iulie In actis 8. Diei. vide confutation of Rider pag. 26. 27.

[t] Tho. Mort. of the Kingdome of Iſrael and the Church p. 94.

[u] VVottons defence of Parkins p. 500

[vv] Illyric. in catalogo teſtium veritatis pa. 993. In edit an. 1597. pag 892.

[x] Riders Caueat pag. 307. nu. 124.

[y] Zuirgl. in expoſit. fidei, quam paulo ante mortem fecerat p. 27.

[z] Smidelin. in Apol Theſ. Ingolſt. fol. 60.

Luth. in colloq c. 49 tit. De vita æterna.

If thirdlie you craue, whether our communion and concord be among our ſelues perfect and inuiolable: we are not ſuffred by our Schiſmatical brethren the Puritans (although we would moſt willingly) to conceale our iarring diſcords. They haue proteſted moſt ſeditiouſly, and arrogantly, that they wilbe noe longer ſubiect to the Biſhops authority, & that none is to looke for it at their hands: that they wil not be put downe: that a hundred thouſand hands wilbe found for their defence: that vve may blame our ſelues if they vſe means that vvil make al our hartes to ake: that our congregation conſiſteth of vncleane ſpirits, and is no membre of Chriſt, but Antichriſtian, and a verie Babilon.

" Dangerous poſitions pa. 137.140.

" The tvvo admonitions to the Parlamẽt paſsim.

VVhat could the moſt ranke and abominable papiſt ſaye more, to make our fatal and remediles deuiſions publike and manifeſt? But al is one, ſince that novv the ſhame of our diſagreements is vvarne avvay they being euery vvher manifeſt from the begining: yet is it our parts moſt carefully to keepe it from the knowlege of the ſimple people, and then al is vvell *Non expedit coram plebe. &c.*

" Perpetual Gouernment pag. 339. Vide Riders confutation p. 157. & ſeq.

VVherfor vve muſt heedfully prouide that the people come not to the knowlege of diuers books of this mater: of *Miniſtromachia*, *Bellum quinti euangelij*, Intermangeries des Miniſtres, The proteſtants Apologie, the vvorks of Schuſſelburg, Riders confutation, and al late bookes coming from Perſons, Gretſer, Becan, and the Ieſuits our mortal and malitiouſe enemies by whom we are dayly moſt oppreſſed and vtterly defamed.

Clebitius in ſua victoria& ruina papatus Saxonici. vide Riders confut. p.134.

10. ARTICLE.

REMISSION of ſinnes] of this Article litle remaineth to be declared, conſidering that we haue alreadie reſolued in the 7. Article, that we acknowleg th'only ſinne of infidelitie; and in the precedent article, that notwithſtanding the ſaid ſinne, manie Infidels with others ſpecified, are in heauen.

uen. To which further belongeth, *that*[a] *sinnes are only not imputed, without any other remission.*

Also it may safely be beleeued (which now is the doctrin in Cambrig, *that*[b] *who soeuer is once iustified, he needeth noe repentance, and can not be depriued of grace by any sinne.* VVherof the reason is manifest, that by faith alone is iustification, *VVhich being once had can neuer be taken away.* So that, VVhat sinne soeuer is committed by any true protestant (only infidelitie excepted) it hindreth not his being iust, nether can he for it, or by it fal from Gods grace: wherby followeth *that*[d] *Dauid in his adultrie, and murther, was & remained the childe of God*; as also al other faythful, *they*[c] *hauing forgiuenes of al sinnes past and to come by their first iustification.* VVhich beleefe now to be called into question, is the high way to poperie, and the fundamental destruction of our profession, wherof it is both the ground and corner stone, as befor we professed vpon the seuenth article.

a Survey of the Com. booke pag. 87.116.
b Hampton comference p.23.24 40.42
c Parkins in his Reformed Catholike p. 39.55.
Epit. colloq. Montisbelg. pa.44.48.
Calu. Instit.l. 3.c.2.n.11.12.
d Fulk in the 2. dães conf. of the Tower disputation 1 b.
e VVotton to the late popish articles pag.41.

II. *ARTICLE.*

THE Resurrection of the dead.] Luther, ouer austerly taxed vs Caluinists, *to tend to a manifest apostasie concerning this Article.* For although we affirme[b] *that the hope of lyfe is not of bodies but of soules:* yet we can not be sayd to denie al resurrection (*at least of*[c] *other new bodies*) yf we denie it of them we once inioyed. Some harsh speaches (which Papists might rather blame then our selues of the brotherhod, considering that Luther also confirmeth them) haue bene vttered by Caluin: as[d] *that he knew certaine good men to whom the opinion of the sowles sleepe* (that is the mortalitie and destruction of them) *seemed sownd*; [e] *the sowles to be but dead shaddowes*; [f] *them of the wicked to be annihilated*, &c. and doth not Luther I praye you affirme the same? saying: [g] *owt of this place appeareth that the dead feele nothing.* Now, who can professe to be a lawful Protestant that wil not hould with the two cheefe ringleaders of the danse? VVhich was well vnderstood by the author of certaine

a Luth.to. 7. VVit. Def. verb. Cenæ fol.390.
b Villag. ep. ad Geneu.& in præf.l de Euchar.
c Epist. Farel. 78.inter ep. Caluini, Cuius princip. literas tuas
d Calu.in præf Psich.
e In præf. Galasij.
f Inst.l.3.c.25. n.12. In ps. 130.
g Luth. to. 4. n Eccl,9.v.5. i°.

taine Theſes publiſhed anno 1568. profeſſing plainlye in the tenth theſe, [h] *VVe denie any ſoules to remaine*: as alſo by them in Geneua ſaying [i] *let vs affirme the ſoule to be extinguished with the bodie and ſoe purgatorie wilbe ſpedelie abolished.* Beſyd al which, Hermanus Riswich our H. Martyr, in expreſſe tearmes reſolued, [k] *animam mori cum corpore*, the ſoule to die with the bodie. So that now by vs it can not be denyed to be our beleefe, vnles we would manifeſt that in our beleefe ther is noe agreement, or certitude.

h 1. In bello quinti Euangelij.

k Bern. Lutzemburg. ad an. 1512.

12. *ARTICLE.*

LIFE euerlaſting, Amen.] VVe affirme conformablie to that we ſayd a litle befor, [a] *it to be a friuolouſe and foolish thing to be inquiſitiue in what places are loged the ſoules of the dead*: and conſequently it to be as great follie and the ſame propre to Papiſts to dreame or imagin any lyfe euerlaſting at al; eſpecialie befor the daye of Iudgment, *al thinges remaining in ſuſpenſe vntil that Ieſus Chriſt appeare for redemer.* Now from firſt to laſt let vs agree or not agree vpon any Cred, or forme of beleefe of our owne making, or noe: here at leaſt we haue deliuered and declared out opinions and perſwaſions concerning al articles of the Papiſtical Cred of the Apoſtles. Thus farr Proteſtants ether in their owne expreſſe woords, or at leaſt according their owne moſt aſſured principles.

a b Calu. Inſt. l. 3. c. 25. n. 6.

CONCLVSION.

VVHETHER now the Proteſtants be Idolatrers, & proteſtancie owglie and abominable Idolatrie, or noe, let al men of reaſon and moderation determine. For my parte, to the ô IESVS CHRIST I proteſt, and to al thy holie Church, that I haue not wittingly impoſed a ſillable vpon them, but deliuered with al religiouſe and Chriſtian ſinceritie, their very woords and principles as farre as reading and monuments of moſt religiouſe writers did affoorde.

Excla-

Exclamations, reproaches, (of my contrie & perſon) ſhameles denials, without al other iuſt defenſe, I only expect. Perhappe ſome general, friuolous, and vaine proteſtations of ſome cauterized conſciences that we, (without ſpecifying which, we) do not hould with the alleaged blaſphemies of our brethren as not our brethren in ſuch their impietie, but only with Gods woord; without producing or being able to produce one ſillable of the ſayd Gods woord (a thing to al other heretikes noe leſſe familiar, or lawful, then to proteſtants to claime) I may behowld, without as I ſayd further ſatisfaction. Therby the imputation of theſe Idolatrical hereſies wilbe more, yea infallibly iuſtifyed, and falshod apparently diſguised, which principaly is intended.

Omitting therfor their neuer attended (as being impoſſible) iuſtification, I addreſſe my ſpeech now to Catholikes ſufficiently as I ame perſwaded by manifould means inſtructed of the abſurditie, apoſtaſie, and atheiſme of Proteſtants; and noe leſſe but rather much more (which I add for Catholiques of our parts of rare and inuincible if not incomparable conſtancy, when of al inſtruction and inſtructours they liaue bene depriued) reſolued and fixed in their profeſſion: whom I exhort in the behalfe of Chriſt Ieſus, and of his holie Church, & for their owne final endles happines, to remayne noe leſſe for the time to come then formerly but rather more, and more, inuiolable againſt al force & fraud repugnant to their Chriſtian beleefe. VVhich is as much to ſay, as not to yeeld to al the forſaide errours, blaſphemies, idols (which my hart for loathſomnes eſchueth to recapitulate) to the imbracing wherof proteſtancie doth leade, compel, and precipitate. Let them in this caſe in liew of further direction, or exhortation, imbrace and profeſſe reſolutly and dayly the minds and woords of primatiue glorioufe Chriſtians, moſt pithilie & pertinētly expreſſed twelue hondred yeares paſt by Prudentius, as followeth, as if they had ben only intended & preſcribed to be ſayd in our times, and tempeſts, by ſuch as lawfullye combate therein.

Desiste Judex seculi tantum nefas
Viris iubere fortibus ac liberis.
Nihil est amore virtutis celsius.
Dei perennis numen asserentibus
nihil est pauori. Mors & ipsa subiacet.
Nam si resistit Christiano nomini
meus ille talis Imperator non erit
scelus iubenti crede nonquam seruiam.
Conspirat vno fœderatus spiritu
Grex Christianus agmen imperterritum
Matrum, Virorum, paruulorum, Virginum,
fixa & statuta est omnibus sententia
fidem tueri & libenter emori.

O Wordly Iudge, vve are of stout discent,
inforce vs not to that infernal crime:
vvhom loue of Christian faith doth more content
then longest lyfe, much more then vvorldly slime.
Noe terrour in this case may vs dismaie
gainst vvhich noe princelie height or hest vve heede
VVe neuer vvil our faith in Christ betraye
but vvil it hould in thought, in vvoord, in deede.
On this vve rest both Male and femal kinde,
both poore and rich, the yong & eake the ovvld:
Our goods our states our liues to Prince resigned,
our fayth til death vve vvil coniointly hould.

The seventh Chap.

¶ Of the mater of Protestant sermons and vvorks insueing therby.

2. Esdr. 4. 17. VVE must imitat the ancient Israelits, aduancing the worke and building of Hierusalem with one hand and hauing our swords in the other. That is, we must in such maner proceed in our treatise, as on one side to ratifie the Catholike Doctrin, & on the other to refute the errors of our Aduersaries. Hauing therfor treated succinctly of Antichrist of whom in the Catholike Church on Aduent sondaye and in the time of Aduent ordinarily is discoursed in sermons: hauing next deliuered the heathenish blasphemies of Reformers against al articles of our beleefe in lieu of confronting ane Symbole or Cred of theirs, which could neuer be knowen among any heretikes: we are now to relate in greatest breuitie according the method vsed for our selues, what stuff protestant Reformists vsual deliuer in sermons to their deuout assemblie. In relating vvherof the most compendiouse knowledge that may be affoorded, and which alone instructeth sufficiently, is to be gathered by their works.

To know therfor how good the pretented Reformation is toward good workes (which according Christ are the fruit by which the tree must be knowen) you must obserue not only their facts, but also their doctrin. It is il to doe a misse, but worse to teach it should be done. Now let vs examin what they doe, & what they teach, and that by only relation of the brotherhod. I wilbe in this the shorter becaus vpon the Caueat I haue at large handled it, and becaus ther is litle obscuritie in the mater. Remembre I pray you in particular how *Smidelin* ther alleadged sayth *that noe one good worke wil they doe, that the world may know they are noe papists, nor haue any trust in their good works*: how *Caluin* sayth, *that the greatest parte of them that be take them selues to the reformed ghospel did only intend to wal-*

Mat. 7. 16. Luc. 6. 44.

Pag. 17. 137. 138. 154. 155. 165.

low

low in al riot and dissolutnes: how English Martyrs affirme, *that they shame the bloud of Christ who indeuour to make certaine their salvation by good workes.*

According to which principles they not only omitt to doe wel, but also by al means indeuour to doe ill, when the feare of punishment doth not restraine them. VVitnes only (among innumerable proofs) the destruction of Abbayes, acknowledged euen by *Camden* to haue bene *the monuments of our ancient fathers pietie; erected to the honor of God; the increse of Religion and learning; the mantaining of poore; yet destroyed and prophaned: Orbe stupente, & Anglia ingemente, prauis consiliis, obtentu religionis.* the world astonished, England groaning; only by peruerse consel, and false pretense of religion and auoyding of superstition. Camden. pag. 117. 311. 335. In præfat.

So extraordinarie also and exorbitant is their negligence of working any good, that Stubbs (as one therto inforced by notoriouse decaye of good workes by late reformations) printed a book intituled. A *motiue to good vvorkes*, anno. 1596: in which he sayth among many other exprobrations: *Is it not a shame vnto vs that our for fathers liuing in the times of superstition &c. should not withstanding so farr passe vs in good workes as that we may not once be compared vnto them in any smal measure?* This is now to cleere to be longer intertained in any discours, much lesse in any debatable controuersie; as shal a litle after appeare by confession of scotish Ministers. Pap. 72.

Now what is their Doctrin? *In woords* (sayth Luther) *they speake of the ghospel like Angels, but if you looke to their workes they are meere Deuils.* 2. *The ghospel of our brethren* (saith Caluin) *only consisteth in the tong, without renouation of life, without spiritualitie.* 3. *Looking with a more single* (saith Sir Edwin Sandes) *and lesse indulgent eie, they of our profession shal find ther is no such absolut perfection in their doctrin and reformation.* 4. The Lord of London in Hampton conference said, *that certaine thought it the only dutie required of a Minister to spend the time in speaking out of a pulpit; some time, god wote, very vndiscretly and vnlearnedlie.* Al which his Maiestie auerred, *taxing the hypocrisie of these times which placeth al religion in the eare.* Vide vpon the Caueat, pag. 115. Pag. 165. In his Reuelatiõ sect. 48.

But is al Gospel which they preach? Alas, noe. Their sermons (saith *Luther*, and *Mathesius*) tend *Papam, Monachos, sacerdotes, conuiciis proscindere*, to rayle and rage only against Pope, Monks, and Priests. Also in hypocritcal lying, happiest are they that can surpasse their compagnions, as I haue demonstrated in my dedicatorie Epistle. Finaly (*saith* Bullinger) by these sermons the simple and miserable people gathereth smal proffit. For they do not therby streinthen their beleefe, or acknowledge their sinnes, or eschue them, or amend their lyfe, but rather they are trubled, and perplexed, and become stubern, and are made worse, so as they affirme not to know what at leinth is to be beleeued. Al vvhich al other protestants vvould syncerly confesse, if they euer could obtaine of them selues to imbrace any synceritie. In summe (saith *Menno*) *by their teaching and vvorks they hunt only after fauour of men, honour, pride, reuenues, fayre buildings, and Lousnes of lyfe.*

Lut. to. 6. Ien. fol. 215. Mathes. in hist. Luth. conc. 11. pag. 123.

Bulling in proæm. Adhort. ad Ministros ad mutuam concordiam. Vide ad Constantes p. 107.

Menno in Fundam. de doctr. Prædic.

Much might I alleage of this and of worse kind, both by manifould vvryters, and often experience: vvhich for sparing Christian eares, & pretious time I ouershipp. But to know fully their talent and style, let vs considre it in the following declaration of the greatest mysterie of Christian Religion, namely of the Angel Gabriels annuntiating the Incarnation of the sonne of God.

Heare it patiently, knowing such to be the ordinarie reforming humour: as in *Beza* vpon the psalme *Miserere* may be particularly perceaued in altogether sutable style, & noe lesse in the residue.

Ingressus cubiculum puellæ Gabriel adolescentis forma, amatorium quiddam & nuptiale orditur: virginem vt apparet pellecturus ad concubitum; Aue, inquit, κεχαριτομένη· gratiosa, cuius connictum & consuetudinem plerique omnes ambiunt. Et paulo post: Nouo salutandi genere offensa virgo satagit rerum suarum nondum intelligens quid sibi velit stupenda hæc salutatio, periclitatur eius pudicitia & Castitas. Turbatam porro dicit duplici de Causa, & quod viderit iuuenem eleganti forma ad se ingressum, & solam existentem blanditer salutantem. Meditetur apud animum suum, qui volet, pia curiositate, quid

Ioa. Agricola. Annot. in Euang. D. Lucę c. 2. Norimbergæ apud Io. Petreium.

quid ſit videre comatulum adoleſcentem ſclum cum puella, clauſo cubiculi oſtio, dulciter alloquentem virginem, quam ſe ambire non obſcurè & geſtu & oratione declaret.

The Angel Gabriel entred into the Chamber of the yong mayd in ſhape of a yong man, beginneth a ſpeach of loue and marriage: being abowt as appeared to induce the virgin to lye with him. Hayle, ſayd he, handſome girle, whoſe compagnie & conuerſation moſt do couet. A *litle after*. The virgin being offended vvith this new forme of ſalutation applyed hir buſines, not as yet vnderſtanding what meaned this wonderful ſalutation by which hir ſhame and chaſtitie was hazarded. ſhe was trubled both for ſeing a yong man of bewtiful forme entred, and being alone ſaluting in ſuch amiable ſort. I leaue to euery one, to thinke with him ſelfe, *by godly curioſitie*, what it is to behould a propre youth in a cloſe chamber alone with a virgin, ſpeaking amorouſly to hir whom he ſeemed not obſcurly to wooe both by geſture, and by diſcourſe.

Vvhat thinke you are you not by this ſpiritual & deuout ſermõ moued to great pietie toward this incõprehenſible myſterie, to humble thankfulnes for ſo great benifit, to deepe admiration for ſuch great bountie of God, to rauished contemplation at ſuch infinit fauour, extatical and amazing ioye for ſuch happines, which many kings and prophets deſyring in their dayes had not obtayned?

In dede it weare lyke that ether tovvard God, or toward the bleſſed Virgin, cleanlier ſtuffe, or leſſe vvanton and prophane, or other then carnal and licentiouſe conceits ſutable to vvhat is ſaid a litle befor vpon the article, *Conceaued of the holy ghoſt, borne of the Virgin Marie*, ſhould iſſue owt of theſe carnal breſts filled vith the venimouſe ſucke of the ſodomitical and therby ſtigmatical Caluin. *Yow vipers broods (ſaid Chriſt to lyke miſcreants) hovv can yovv ſpeake good things vvheras yow are euil? for of the abundance of the hart the mowth ſpeaketh. A good man owt of a good treaſure bringeth forth things. But I ſay vnto yovv that euery idle vvoord that men ſhal ſpeake, they ſhal rendre account for it in they day of iugment.* VVhat count ſhal then rendre 35. Mai. 12. 34. 36.

this Iouiman, and Anabaptiſt blaſphemer againſt the pure & immaculat Virginitie of the Mother of God, ſaying that *hir ſhame, and chaſtitie, ſhould be in hazard with the Angel Gabriel?*

Let vs leaue this loatſome pudle of theſe rammiſh and ranke bucks, and relate one only point of leſſe anoyable yet noe ſmal vncleanlines, lately happened in the perſon of *Adame Lofts* late Lord Chancelor in Ireland.

Adame Lofts ane Apoſtat Prieſt, from office to office aſcended to be of the priuie Councel, Lord Chancelor, Lord Iuſtice, Lord Arsbiſhop of Dublin, Lord Primat &c. By which offices he alſo exalted his whole plentiful brood to knighthod to noble aliances, to *Loftie* eſtats. Much and often oppoſition he had, but alwayes preuayled. Time at leinth bringing him to his ould age, and conſequently to anguish and torment of mynde for his ſtraying courſes; his conſcience giuing teſtimonie againſt him, & his thoughts mutualy accuſing them ſelues: he betooke him to reade Catholik books, and (as it was blondred abroad) meditated how te recant, and repent, befor his being called to account. The rumour of his ſaid deliberation being by Sathans enuie entred into the priuie Councel: Sir *George Carie* then Lord Iuſtice hauing a tooth againſt *Adame Lofts* vpbraided him with the reported infamie, as they interpret it, of his intended reuolt from the pretended ghoſpel. VVherby *Adame* was inforced to iuſtifie him ſelfe as wel priuatly at that time, as publickly by a Sermon againſt ſome article of the Catholike religion. Purgatorie ſeemed fitteſt to be impugned, leaſt he might ſeeme to aſpire to come therto by ſuch his repentance. The daye drue on, and great was the aſſemblie to heare the ould man to purge him ſelfe from the greuouſe imputation layd vpon him. And in dede he purged him ſelfe, but not as you may thinke. For after his text ſcantly vttred, he was ſuddenly tormented in his bellie, his colour became pale, his voice weake, his memorie began to fayle, his forces to diſcend; he bit his lipps, he let fal his hands, and to the hearing and ſmelling of al the admiring and confounded aſſemblie (ſaue your honour, Reader) he caſed or rather defi-

Rom. 2. 15.

led

led him selfe in the pulpit, was borne in his excremental sirop to his man *Robert Leisters* house in the fishambles streat on mens shoulders, and ther washed and with much adooe, reconforted.

This happened in the yeare 1602. and of noe smal part therof was I (being then in prison) a behoulder: namely of the abrupt dispersing of the hearers; of the mournful countenances of our Puritan Collegists returning in al shame; and of the headlong running of *Adams* seruants to fetch new appareil, new Cordial restoratiues, and al that was needful; and of what I was not behoulder, I was manifouldly assured by al certaintie that in any cause might be requisit. Euery one had his diuers censure of this vncleane mater in maner sutable to the same.

Some said *Adame* had taught purgatorie of bodie by one mouth whyle he would disproue purgatorie of soule by th'-ther. Others, that the steril fayth of Reformers was now dunged to see whether it could be brought to brīg forth any fruit. Others that he was to preach the cloacal doctrine of *Luther*, who neuer had but deuils & excrements in his mouth. Others that God had struken *inimicos suos in posteriora, opprobrium sempiternum dedit illis*. Others, that this Copronimous beleef came with stinking breath, and was ending in stinking broth, as it of *Arius*. Others, that it did that in the seat corporaly, which it doth to the soules spiritualy; to witt more and more polluting and defyling them. Others. Ps. 77. 66.

Putidus es qui sic feciſti Adame quod in te est.

God, fontain of Clemencie & grace, of thy infinit mercie, *Imple facies eorum ignominia, & quærent nomen tuum Domine.* Let them behould the brutalitie, scurrilitie, and futilitie of their preachers, and sermons, the dayly confusion and ignominie of their profession, the certaine danger of their spedie damnation, wherby they may contritly and resolutly be reclaimed, and endlesly vnited to thy holie militant Church in this life, and to thy happie triumphant Church world without ende. Amen. Ps. 82. 87.

Let

Let me be beleeued, in the woord of a Religious man that noe priuat hate, nor any desire to grauel any of *Adams* issue (part wherof is linked to me in kindred) nor any other passionat impulsion, but only irrefragable truth in my owne knowlege, and the subiect in hand of heretical, friuolous, and hyprocritical preachers, and most of al to reueale the workes of God and his reighteous iudgment against the foes of his Church (which ought to any true Christian wryter to be more commendable then any his owne, or his kinreds priuat respects) hath occasioned me to imparte this otherwise vncleane and loathsome relation.

Now to conclude this discourse, behould what I promised by the confession of Scotish Commissaries, or Ministers, in their dedicatorie epistle to his Maiestie now raigning, before their Bible printed at Edinbrugh, by Alexander Arbuthnet, *cum gratia & priuilegio*. Anno. 1579.

The fruits by the Reforming Gospel: Confessed by the Commessaries of the Churches of Scotland, in their owne words, and stile.

In ep. Dedic. post medium.

IN quhat couldnes the former zele of mony is now changit, zea quhat careleſnes of maters of religion in al estates, it may mare then euidently appeare. The insatiable conuetise of euery one to applie and appropriat to them selues the common rents of the kirk, dois ouer truly declare quhat conscience men haue, & specially the greitest quhose anteceſſores liuit more honorablie vpon thair awin) to be manifest transgressores in dede of that Religion quhilk in word to thair shame baldly they profesſe. And last of al, the manifest corruption of liues in al estates, the licentiouse and godles liuing of the multitude, the impunitie of sinne and wickednes, the cruel and vnnatural murtherers, heinous and destable incestes adulteries, sorceries, and more siclike enormities, with the oppres-

ſion, and contempt of the pure, almaiſt vniuerſal corruption of iuſtice of iudgment, and mony other euils that ouerflowe this common welth, beare euident witnes how slender and ſmal ſucceſſe hetherto followith the Reformation of Religion with in this realme.

This they confeſſe them ſelues in plaine tearmes to the abundant ſatisfaction of al who might (if any might) haue doubt therof, and to my deliuerance from further paine to make this caſe more manifeſt: ſo that now leauing them awhile we may proceed to iuſtifie the offertory, wherunto they wil not be trained. And no meruail if Luther (confirming this Scotish declaration) be true: *experientia conſtat, eos qui in bona eccleſiaſtica inuolarunt, tandem ad mendicitatem reductos eſſe. Experience alwayes demonſtrateth that thoſe vvho inuaded Church goods haue fallen into beggerie.* VVherfor with begars they are excuſed from offering, being rather in the compendiouſe, and direct waye, to haue (for their ſpeedie neede) offerings giuen vnto them as tyme wil teſtifie.

Luth. in Colloq. Mens. tit. de Mundo & eius natura.



THE FOVRTH PARTE.

THE OFFERTORIE, THE VVASHING HANDS, THE SECRET COLLECTS, THE præface, and by occasion some vvhat concerning Angels.

THE FIRST CHAP.

¶ *The offertorie, and Masse of Catechumens.*

THE OFFERTORIE.

To the O Lord I haue lifted vp my sowle: my God in the is my confidence,
let me not be ashamed: nether let my ennemies scorne me:
for al that expect the shal not be confounded.

Psa. 24.

THE priest eftsoons remembring the people by *Dominus* vobiscum *our Lord is, or be with yow*; and they answering by the respondent, *& with thy spirit*, (of which we haue befor sufficiently treated) now he signifyeth, during his preparations of the host and chalice, that the clause of Scripture to be said during the offering (frō whence it is called the offertorie) may be said. He also saying, *Let vs pray*: intendeth that the people may a whyle pray, according their priuat deuotions, wherof

wherof alſo, Nicolas Cabaſilas, maketh this mention in the Maſſe of the Grekes: *After the ghoſpel read, the deacon aduiſeth the people, to praye.* VVhich being done, he ſaith ſome ſentence moſt commonly out of a Pſalme, *quæ omnibus ferme hierarchicis myſterijs coaleſcit*, which reiteration out of the pſalmes, ſaith S. Dionyſe, *in al Church myſteries is continual.* And ſuch is the preſcription of the liturgie of S. Iames, *Poſt electionem, & doctrinam, Diaconus dicit, Dicamus omnes, Domine miſerere, After the leſſon, and Doctrin, the Deacon ſaith, let vs al ſaie, or praie, Lord be mercieful.*

Cabaſil. litur. c. 23. S. Dion. de myſterio ſynagogeos.

Liturgia S. Iacobi.

That then, and not befor, or after ſhould be the offering: appeareth by this canon folowing: *Antiquos Canones relegentes, inter cætera hoc eſſe cenſuimus obſeruandum, vt Sacro Sancta Euangelia ante munerum oblationem legantur; ouer reading the ancient Canons, among other things, we haue thought good this to be obſerued that the moſt holie goſpel ſhould be read before the oblation of gifts.* The ſinging of the offertorie during the ſayd oblation in ſolemne maſſes, imitateth the old law: for ſo did the Leuits when the people offered; to ſignifie, that with ioye, and promptnes, they ſhould offre.

Conc. Valent. c. 1. Iſidor. l. 1. de off. c. 14. 2. Paralip. 22 Eccli. c. 50.

The canon of the Apoſtles, preſcribeth oyle only for the lamps, and incenſe, to be offered on the altars: yet in S. Pauls time they offered other releefe of foode, as may be gathered by his woords: *know yee not, that they which woorke in the holy place eate the things that are of the holy place: and they that ſerue the altar participat with the altar?* At which woords the Engliſh Bible anni 1562. not for hate of the offerings, but for hate of altars, in place of them, tranſlated, *temples.* But they ſtriue againſt the ſtreame; & daily diſcend into deriſion by ſuch their reformations, which daily are diſcouered to be in dede abhominable deformations.

Can. 3.

1 Cor.

Another approbation for offering, God him ſelfe affoordeth ſaying: *thow shal not appeare in my ſight emptie.* Alſo, Pius the firſt, Fabian, Tertullian, Cyprian, S. Auſtin, Theodoret, (who informeth, that whē Theodoſe Emperour had offered at the altar, and ſtayed within the Quier, that S. Ambros ſent to him to

Exo. c 23. c. 34. Pius in ſuis decret. Fab. ep. 3. Ter. c. 39. Apol. Cyp. de elem. S. Aug. ſer. 215 & ep. 122. Theod. li. 5. hiſt. c. 17.

Vide ſup. l. 1. c. 1. tit. 8. & tit. 5. in fine.

him to diſcend, becauſe purple made him not a prieſt, but an Emperour) do auerre the vſe therof, euen frō primatiue Chriſtianitie. In the firſt queſtion of S. Auſtin to S. Gregorie (in Beda li. 1. c. 27.) was demanded what was to be done with oblations of the people vpon the altar; which sheweth, that with firſt Chriſtianitie ſuch the peoples deuotion did begin or rather was preſcribed. Some what alſo by vs is ſaid befor. In dede the cheefe vſe of ſuch offerings, (after that prieſts weare prouided for) was to furniſh bread and wine for the communicants; lights befor the B. Sacramēt &c. to which vſe I could hartely wiſh, they ſtil ſhould be applied, namely to the vſe of the altar alone, if prouiſion by other means weare made for ſuſtenance of prieſts.

Liturgia S. Chryſ. & S. Baſilij.

Other liturgies do preſuppoſe, the bread, and wyne, to be ſent for during the offering; and the excluſion of the Catechumes, (who weare ſuch as weare not yet baptiſed, and but only in way of baptiſme) of whoſe remaining this farr, & no longer at Maſſe, the Maſſe hither to expownded, hath ſtil the name, *of the Maſſe of Catechumens.* But the exeluſion of them, hath now noe other deſert to be mentioned, then to teſtifye, that the true beleeuers, and not al of them (for alſo the penitents condemned to publick penitence, and the poſſeſſed weare noe leſſe excluded) but the beſt fownded, & moſt deuowt weare permitted to be preſent at Maſſe. So careful was ancient Chriſtianitie, to conceale, and reuerence, this diuine myſterie. Let this antiquitie, be collected owt of S. Dionyſe. *porro Catechumenos, energumenoſq; , ac pœnitentes, ſanctæ hierarchiæ inſtitutum permittit quidem exaudire pſalmorum ſacram recitationem, & a deo inſpiratam ſacroſanctarum omni ex parte ſcripturarum lectionem: ad conſequentes tamen ſacrarum operationes, ac theorias, haud conuocat eos, ſed perfectos perfecte initiationum oculos.* The intention of the holy ordonance doth in dede permitt the Cathecums, poſſeſſed, and penitents, to heare the ſacred recitation of the pſalmes, and the altogether moſt holy reading of ſcripturs inſpired by God: but to the diuine operations, and ſeruice following, it admitteth them not, but only

S. Dion. de myſterio Syzaxeos.

the

perfect eyes of the perfectly inſtructed. Then this excluſion, ther is nothing in the ancient Fathers more teſtifyed. And in S. Chryſoſtoms and S. Baſils Maſſe, it was by maner of a proclamation by the Deacon thriſe cried, *Quicunque Catechumini, recedite*, VVho ſoeuer are here Catechumens, auoyde. The ſame ſhould haue place in heretikes: So farr are we different frō them, to trayle people to our Churches againſt their wils.

Liturg. S. Chryſoſt. & Baſilij.

THE SECOND CHAP.

¶ *The Rites, prayers, and antiquitie of both ſubſtance, and ceremonies from the offertorie to the preface.*

THE houlding vp of the hoſt, is mentioned, in S. Iames Maſſe. *Sacerdos attolens donum, apud ſe dicit*, the prieſt houlding vp the Gift, ſaith with him ſelfe. In the ordinarie of the Maſſe, in the forſayd houlding, this prayer is appointed to be rehearced.

Liturg. S. Iacobi.

SVSCIPE SANCTE PATER.

Receaue o holy omnipotent Father, æternal God, this immaculat oblation: vvhich I thy vnvvorthie ſeruant do offre to the, my liuing, and true God, for my innumerable ſinnes, offenſes, and negligences and for al here preſent, yea alſo for al Chriſtian faithful quick and dead: that to me and them it may proffit to ſaluation into eternal life. Amen.

During the prieſts medling vvyne, and vvater, (vvhich miſtion vve haue alreadie diſcuſsed) he ſaith this prayer.

DEVS QVI HVMANÆ DIGNITATIS.

O God which haſt merueilouſlie made the dignitie of human ſubſtance, and more merueilouſlie reformed it: graunt to vs by this myſterie of water and vvine, to be compartners of his diuinitie, vvho hath bene made partaker of our humanitie, IESVS CHRIST thy Sonne, our Lord, vvhich vvith the liueth and raigneth God, in the vnitie of the holie ghoſt, for euer, and euer. Amen.

In houlding vp the vvine, in maner as he did the hoſt, he ſaith.

OFFERRIMVS TIBI DOMINE.

VVe offre to the, ô Lord, the Chalice of ſaluation, beſeeching thy clemencie, that it may aſcend into the ſight of thy diuine maieſtie, vvith a ſmelling of ſvvetnes. Amen.

Placing the Chalice on the altar, and couering it, he bovveth ſaying:

IN SPIRITV HVMILITATIS.

O Lord, let vs be receaued by the, in the ſpirit of humilitie, and contrite minde: and ſo let our ſacrifice this daie be performed that it maie pleaſe the ô Lord God.

Then

Then being erected, spreading vp his hands, and eyes, and ioyning his hands (al vvhich are approued in the title of ceremonies in general) he saith.

VENI SANCTIFICATOR.

Come sanctifyer Omnipotent æternal god (*in blessing the oblations, he proceedeth, saying*) and blesse this sacrifice prepared to thy holy name.

After he, repaireth to the right corner of the altar, saying this psalme, in vvashing his hands.

I vvil vvash my hands among innocents, and vvil compasse thy altar, O Lord. psal. 25. Lauabo.

That I may heare the voice of thy praise: and shevv foorth al thy vvonders.

O Lord I haue loued the bewtie of thy house, & the place of the habitation of thy glorie.

Destroy not o God my sovvle vvith the impious, & my life vvith bloudie men.

In vvhose hands are iniquities: their right hand is replenished vvith gifts.

But I haue vvalked in my innocencie: redeeme me, and haue mercie on me.

For my foote hath stood in the direct vvaie: in the Churches vvil I blesse the, o Lord.

Glorie be to the father &c.

Returning to the midst of the altar, inclined, he saith:

SVS-

SVSCIPE SANCTA TRINITAS.

O holie Trinitie, receaue this oblation, vvhich vve offre the, for memorie of the passion, resurrection, ascension of IESVS CHRIST, our Lord: & in honour of B. Marie alvvaies virgin, and of B. Iohn Baptist, of thy holie Apostles Peter, and Paul, of these; and al Saincts: that to them it maie proffit for honour, and to vs for saluation: and that they maie please to praie for vs in heauen, vvhose memorie vve keepe in earth. Amen.

VVhich done, in turning tovvard the people, he sayth:

ORATE FRATRES.

Praie brethren, that my and your sacrifice, maybe acceptable vvith God the father almightie.

To vvhich the respondents avnsvver.

SVSCIPIAT DOMINVS.

Our lord receaue this sacrifice at thy hands, to the praise and glorie of his name: also to our proffit, and of al the Church.

VVher to the priest, secretly avvnsvvering, amen, saith three secret collects: vvhose secrecie S. Clement commendeth, and the Laodicean Concil.

S. Clem-constit.c.8.c. 12. Concil. laod.c.19.

O Lord, let thes holies, procure vs, by povverful vertue clensed to come more pure to their begining. Throug our Lord &c.

VVe

VVe beſeech the o Lord, confirme in our mindes the ſacraments of true faith: that vve vvhich confeſſe conceaued of the Virgin the true God, and Man: by povver of his ſauing reſurrection, may deſerue to come to æternal ioye.

Protect vs, o Lord, celebrating thy myſteries, that perſiſting in diuine actions, vve may ſerue the both in bodie, and minde. Through our Lord Ieſus Chriſt thy ſonne, vvhich liueth and rayneth, &c.

ANNOTATIONS VPON THE ACTION, PRAIERS, CEREMONIES, VVASHING, SECRECIE VSED in and during the offertorie.

THE houlding vp of the bread, and wine beſid what is befor ſaid, hath example of the ould law, in which whatſoeuer was ſacrificed, was eleuated. The prayer in ſuch eleuation (contayning that this ſacrifice is offered for remiſſion of ſinnes) hath warrant from our Sauiours ſaying, his body to be deliuered, and his bloud ſhed *in remiſſion of ſinnes*: whereof we haue treated in the firſt booke. And worthelie do we craue therby remiſſion of ſinnes, it being a propitiatorie ſacrifice, (as after shal appeare) and as Damaſcen ſaith, *the pure and vnbloudie hoſt which is the reparation of al harmes, and the purgation of al filthines*. And in the liturge of S. Iames, the deacon ſpecifyeth in a like prayer, *that it is offered for remiſſion of our ſinnes, the propitiation of our ſelues, for euerie afflicted & vexed minde, needing the mercie and helpe of God, for the conuerſion of the deceaued, the healing of the ſicke, the deliuerance of captiues, and the repoſe of our parents and brethren deceaſed*. By which particularities, beſid other inſtructions we behould how reaſonable had bene the doctrin

Leu. c. 1. 4 c. 3. 8 c. 4. 4. 24. 33.

In the ſecond parte.

Damaſ. l. 4 de fide. c. 14. & Alex Papa ep. 1. decret.

Rider befor the testimony Ioa. 6. pag. 35.

which M. Rider forgeth vpon the places he citeth out of the new testament of Rhemes, if it had bene as he alleadgeth: wheras in dede he citeth as he teacheth falselie, and teacheth as he alleageth erroneouslie, and fraudulently.

The ceremonies of bowing downe, houlding vp of hands & eyes, I haue sufficiently approued in the title of ceremonies in general. In other prayers heare rehearced, nether impiety it selfe, nether any that would carpe at shadowes of abuses can finde wherat to wrangle. For if they repyne at inuocation of Saincts: what we haue therof said alreadie euen to a wrongful arbitrer, may seeme sufficient. And in particular such Saincts as now are mentioned, haue the antiquitie of S. Chrysostoms masse: *Sancti Ioannis Baptistæ &c. By the intercessions O God of S. Iohn Baptist, prophet, and for-Runner, and of thy Saincts and most renovvmed Apostles, and of this sainct whose memorie we make, and of al thy saincts, visit vs.*

Liturgia. S. Chrys.

Here by the way (as the tenour also of al our collects and prayers, importe) obserue, that although we tearme some Masses of our Ladie, the Apostles, &c. Yet that the sacrifice is only offered to God, for their honour, & not to them *Quis aliquando fidelium audiuit sacerdotem stantem ad altare, etiam super corpus martyris, ad Dei honorem cultumque constructum dicere in precibus, offero tibi Petre, vel Paule, vel Cypriane?* VVho at any time of the faithful (*saith* S. *Austin*) heard the priest standing at the altar, euen vpon the bodie of the martyr, builded to the honour and worshipe of God, say in his prayers, I offer to the Peter, or Paul, or Cyprian.

S. Aug. l. 8. de Ciu. c. 27. Et clarius ser. ii. de sanctis.

The forsaid parcel of the 25. psalme, in the same maner as we applie it, to haue bene stil among the Grecians, appeareth by S. german 6. of Constantinople.

S. Germ. in theoria rerũ cal.

In the life of S. *Anno is recorded how a blinde man by vision did prowre parte of the vvater, wherin* S. *Anno had washed at Masse and by washing his eies ther with he receaued his sight.*

Sur to 6. 4. decemb. l. 2 c. 3. Amalar de officio Missæ c. 20.

To Amalarius, the secret collects seeme to signifie, that not only by mowth, but also by cogitation we may duely praye. To S. Basil they seeme requisit, to a more veneration of this mysterie.

S. Basil. l. de spir. ca 27.

myſterie. To the Concil of Collen, to the quyer for a pauſe, & a reſpit for the peoples priuat prayer. Kemnitius him ſelfe doth aknowledge the ancient vſe of them.

Conc. Colon. parte 7. c. 26. Kemnit. in 2. par. exam. pa. 890.

THE THIRD CHAP.

¶ *The præface vvith annotations.*

Prieſt. For euer, and euer.

Reſpondents. Amen.

P. our lord be vvith yovv.

R. And vvith thy ſpirit.

P. Our harts vpvvard.

R. Vve haue them on our Lord.

P. Let vs giue thanks to our Lord God.

R. it is vvorthie, and iuſt.

P. it is truely vvorthie, and iuſt, rightful, and healthſome, that vve giue the thankes, alvvayes, & euery vvher, Holy Lord, Omnipotent, Æternal God, through Chriſt our lord: through vvhom Angels praiſe thy Maieſtie, Archangels adore the, the maieſties tremble, the heauens and vertues of heauens, and the bleſſed Seraphins vvith mutual exaltation do cõiointly celebrat. Amõg vvhom vve beſeech the to command that our voices may be permitted, ſaying in humble confeſſion. HOLY, HOLY, HOLY, Lord God of Sabaoth. The heauen and earth are ful of thy glorie, Oſanna in the higheſt. Bleſſed is he that cometh in the name of our Lord. Oſanna in the higheſt.

THE secret prayers, or Collects, finished (among other reasons, to shew that *affectus hoc habet proprium, vt quanto in his feruentior fuerit, tanto minus extra explicari possit.* Affection hath this propritie, that by how much it is more feruent, by so much it can lesse be vttered) the priest percloseth them with the common conclusion of al prayers, lowdly pronouncing the forsayd woords, *for euer, and euer*; to shew, that as Christ prayed to him selfe, & eftsoons abrupted his prayer to admonish, and instruct his Apostles: So should the priest not long neglect for his owne deuotions sake, the saluation, & visitation of his neighbours.

Mat. 26.

S. Bern. in cãt. ser. 57.

Hoc siquidem vera & casta contemplatio habet vt mentem quam diuino igne vehementer succenderit, tanto interdum repleat zelo, & desiderio acquirendi deo qui eum similiter diligant, vt otium contemplationis pro studio prædicationis libentissimè remittat. For (saith Mellifluous S. Bernard) the true and chast contemplation hath this effect, that the mind which it doth greatly inflame which diuine heate, it also replenisheth with zeale, and desire of purchasing to God them who also may loue him, that it preferreth the feruour of preaching to the quietnes of contemplation. According to which said S. Leo, *hæc verarum virtutum natura est vt multos a tenebroso abducant errore* it to be the nature of true vertues to reduce many from darksome errour. For it is in dede an office of our sauiour, of his Apostles, and of al cheefe spiritual pastors, by such their titles, and offices, principaly professed, and as it we are promised. For a sauiour saueth what was perishing. Ane Apostle as such, is on sent as a messenger to cal strayers into the way. A pastour as such, is one that attendeth and feedeth a hungrie flocke.

S. Leo ser de S. Laurentio.

In al liturgies, this preface, (partly compounded of the Seraphical hymne, song in heauen, by testimonie of Isaias: at which, saith he, the very hinges of heauen trembled, and the whole habitation was filled with smoke the seraphins crying one to a nother, *holy, holy, holy*, &c. partly of the acclamation of the children of Hierusalem to our sauiour at his entring to their citie is founde. S. Iustin, and Nicephor, affirme it, to be

Isa. c. 6 3. & 4.

Mat. 21. S. Iustin. apo. 2. Nicephor. li. 18. hist. c. 5.

be originaly from the Apoſtles. Aand how cowld it be otherwyſe? S. Cyprian ſo diſtinctly ſaying therof, as of a mater long, and vniuerſaly, knowen: *præfatione præmiſſa, ſacerdos parat fratrum mentes, dicendo, ſurſum corda, dum reſpondet plebs, Habemus ad dominum, admoneatur nihil aliud ſe quam dominum cogitare?* the preface premiſed, the prieſt prepareth the brethrēs minds, ſaying Our harts vpward, that the people awnſwering, VVe haue them on god, they be admonished to thinke on nothing els but on our Lord. S. Cyprian. conc. in orat. dom.

So that, Pope Sixt might appoint the ſinging therof in the quyer, and Pope Damaſus that al the congregation ſhould reuerently incline at the *Sanctus* (which in diuers places is ſtil practiſed, and now lately the reſpondent at Maſſe, is directed to warne them therto by tingling the bel) but the firſt inſtitution belongeth to greater antiquitie, as apparently is teſtified. Amalar. de officio Miſſæ c. 23.

This preface by S. Cyril is tearmed *Seraphica theologia, a diuinitie of Seraphins*; by the liturgie of S. Iames (in which it is more amply, and moſt deuoutly) *hymnus triumphalis, a triumphant hymne*; by S. Baſil, *intacibile doxologium, an vnceaſable ſong of praiſe*; by S. Chryſome, *triſagius hymnus, a thriſe or moſt holie hymne*: and al the fathers ſo ſpeake therof, as if they could not giue it a title of ſufficient commendation. And ſaith S. Chryſoſtome, *while it is ſong on earth: in ſupernis Seraphin ter Sanctum illum reſonant, the Seraphins aboue reſound alſo thriſe holie.* S. Cyril. Hirlkam. Catech. 5. Litur. S. Iac. S. Baſil. in Lit. S. Chryſ. litur. S. Chryſ. ho. in laudem eorum qui comparent in Eccleſ. & ho. 18. in 2. Cor.

So that deſeruedly was it ordained and inacted by the concil of Vaſe, anno 450. *In omnibus miſſis, ſiue matutinis, ſiue quadrageſimalibus, ſiue in illis quæ pro defunctorum commemorationibus fiunt, ſemper* SANCTVS, SANCTVS, SANCTVS, *eo ordine quo ad Miſſas publicas dici debeat: quia tam dulcis, & deſiderabilis vox etiamſi die noctuq; poſſit dici, faſtidium non poterit generare.* In al Maſſes ether that are ſayd in the morning, or lent, or for remembrance of the dead, euer HOLY, HOLY, HOLY, in the ſame ordre as in publick maſſes, is to be ſaid: for ſo ſweet and deſirable voice, although it might be repeated day, and night, yet wil not be loathſome. Conc Valenſ. Can. 6.

Note, Reformers, thes antiquities. Note, theſe approba-

tions of maſſes, in mourning, in lent, for the dead publicke, and priuate. Note what your brother in your Lord M. Rider, affirmeth to be in the opinion of ancient Chriſtians ether *magick, hereſie, idolatrie, or ſuperſtition.* Note, for your ſoules ſake, what diſtance ther is betwene your preſent & new profeſſion, and the primatiue religion of faithful Chriſtians.

THE FOVRTH CHAP.

¶ *Of Angels being preſent at Maſſe and of deuotion due tovvard them.*

Of deuotion tovvard Angels, eſpecialie our Angels Guardians.

Lib. 1. c. 2. tit. 9. & 10.

I HAVE aboue demonſtrated a communion of Saincts, and confederacie betwene the heauenly ſpirits, & vs, during diuine ſeruice: wherof alſo, the preface, according the former ſaying of S. Chryſoſtom, tendreth a new occaſiõ for vs to commend (which I do moſt inſtantly; & humbly requeſt al deuout Chriſtians thar I commend it not in vayne) a feruent affection, and daylie deuotion toward the heauenlie Angels. Remembre their conforting the diſtreſſed Agar, Tobie, Anne; their deliuerance of Lot, Iſaac, Tobie, the three children; their reprehenſion of Balam; their feeding Elie, Daniel; their careful praying for vs; their ioye of our conuerſions; al being contained in Scripture: and in al our diſtres, in dãger, in errours, in famin, let vs be mindful to pray for our ſelues by theirexẽple: breefly in euery occaſion let vs inuoke our guardians, (for to euery one, as Origen, S. Baſil, S. Chryſoſtom, S. Hilarie, S. Ambros, Theodoret yea and Chriſt him ſelfe, doth affirme, an eſpecial Angel to defend, illuminat, and to gouerne him, is appointed) to ſuccour, and confort vs. If Caluin ſay that *immodicis elogijs præter Dei verbum ſuperioribus aliquot ſeculis angeli cumulati fuerint, angels haue in diuers of the for-*

Gen. 16. Tob. 4. 5. 6. Gen. 19. Dan. 3. Num. 22.

Orig. in mat. c. 18. 10. tr. 5. Baſil. in pſ. 33. Chryſ. ho. 3 in ep. ad Col. Hil. in c. 17. Mat. Ambr. in pſ. 38. Theod. in Dan. c. 10. Mat. 18, 10. Act. 12. 15.

Cal. Inſtit. li. 1. c. 14. n. 10. & 12.

mer

mer ages, bene commended by exceſsiue exaltations, not according to Gods vvoord; Let vs thinke ſome great good conſiſting in our deuotion toward them, that this ſtigmatical blaſphemer patron of Sathams enuie againſt Angels diſlyketh it.

The patriarch Iacob, by inuocation of his Angel to bleſſe Manaſſes, and Ephraim, doth therto prouoke vs. So doth the exclamation of Iob to the Angels (according the expoſition of S. Auſtin) exhort vs, he ſaying, *haue mercie on me, haue mercie on me, yee at leaſt my frends, becauſe the hande of God hath tuched me.* And of Reformers them ſelues, the confeſſion of Auſpurg (Articulo 21.) confeſſeth, that by Zacharie c. 1. v. 12. Angels are proued to pray for vs: to which conſenteth Confeſſiõ wirtemberg. c. 21.

Gen. 48. v. 16. Iob. 19. 21. S. Aug. l. 1. locutionum de Geneſi tom. 3. prope finem. & in Iob. c. 5. t 4 & in c. 19.

But we muſt not ſoe ſleightly glance at theſe ſupernal ſpirits, the rather that Caluin maligneth al deuotion toward them wherby as I ſaid a litle befor, coniecture may be taken, the thing ſoe much the more to be allowable. For ſoe chefe ane inſtrument of impietie wil neuer fauoure any act of pietie vnles perhap in hypocriſie to credit & couer his masked intentiõs. VVherfor I wil deliuer the moſt ſubſtantial doctrin that is houlden vniuerſaly concerning Angels, extant in Diuine S. Dyoniſe Areopagit, from whom principalie al doe borrow; & from whom to haue varied only in placing certaine ordres, did breede in S. Bernard great ſcruple (as Dyoniſius Carthuſianus teſtifyeth) becauſe he vnderſtood S. Paul to haue reuealed to S. Dyoniſe Areopagite what he hath recorded of Angels.

Cal. Inſt. l. 1, c. 14. n. 12.

D. Th. in 2. ſent. q. 108. 2. 1. ex. S. Greg.

Notwitſtanding therfor that Caluin cenſureth gratis, *al to be frenſie and rauing of idle heads that by the Fathers is ſaid of the 9. Hierarchies or ordres of Angels*: yet we vnder the lee and protection of the forſaid S, Dyoniſe, S. Ignatius, S. Nazianzen, S. Hierome, S. Gregorie, and al Chriſtian Doctours, wil beleeue the ſaid orders, becauſe in compariſon of them, to Caluin and al his brood we may lawfully applye the THECEL obiected to Baltaſſar, *that he is toe to light, and heauing leſſe*; the rather that Camden a brother of Reformiſts, plainly cõfeſſeth our

Cal. l. 1. Inſt. c. 14. n. 4. 5. 7. 8. 10.

Dan. 5. 27.

Cauden pag. 462.

our good angels good offices toward vs, yea and Iamblichus a Platonical Infidel by natural light attained the reasonablenes of our doctrin, & ouer reashed the dul infidelitie of this Apostat. Of whose followers, the forlorne hope the most desperat troupe of Puritans, would haue S. Michel to be Christ: and therfor egerly impugned the prayer or collect vsed in the Catholike Church (which the very Protestant Church hetherto retained) on the feast of S. Michel; wherin is insinuated that he is but ane Angel. Yea they impute the suddain death of the L. VVhytgift as deserued for his defending the said collect: inso much as when they vrged to haue it abolished he beholding their deformations, & wantones of changing, endles: in great perplexitie, and desperation, exclamed: *Alas when shal we know what we may beleeue*? A lamentable yet necessarie demande for al them that straye from the Catholike beleefe: by which is testifyed, the final period of protestancie to be desperation.

VViller. in Sinopsi pag. 293. 294. Fulk. in 1. Ap. fol 464. Abbrugment of lincolne Minister pag. 74. Survey of the booke of cõmon prayer pag 59.

As for my parte I can not admire more the enimitie of puritans against al ordres of Angels, or any hierarchies, or subordinations, then the reuel and discordre of the Lord of mis-rule in noble mens houses in Christemas time, by whom lawes & sobre gouernement is reiected. VVherby they approue these his Maiesties woords to haue bene iustly occasioned: *Mihi præcipuus labor fuit Puritanorum anarchiam expugnare* My prinpal labour was to impugne the Puritans anarchie, or hate of subordination. They therfor being enemies of hierarchies, which is opposit to anarchie: can any blame them to hate the doctrin of hierarchies and subordinat quyres of Angels?

In manitoria præf. ad Emperatorem Reg. &c.

Omitting therfor these disordred acephalists: with S. Dyonis Areopagite I ame assured, three to be the Hierarchies of Angels, and in euery hierarchie three seueral orders, & consequently nyne to be the orders of Angels. In the first are Seraphins, Cherubins, and Thrones. In the second, Dominations, Vertues, and Powers. In the third, Principalities, Archangels, Angels. VVhose seueral names are not aceording their nature by vs vnknowen, but according their diuers functions.

S. Dionys. in celebr. Rhub. c. 3. ac. 6.

THE

The firſt Hierarchie.

SERAPHINS ſoe called for burning in Charitie (which is the ſupreme vertue, and exalteth al excelling therin to ſupreme dignitie) haue prę̃eminence aboue the reſidue. To thẽ belongeth according Gods woord to ſing *Sanctus, Sanctus, Sanctus, Dominus Deus Sabbaoth.* By whoſe ſinging therof alternatly, the lyke alternat ſinging of diuine ſeruice in the quyre, tooke begining, as is befor ſhewed. Alſo their crying one to another, ſheweth, that perfecteſt charitie requireth rather mutual communication in feruour then ſolitarie deuotion. They are ſaid to haue ſixe wings, the reſidue hauing only two: to intimate a prompt alacritie to flye farre and neere, wher the greater glorie of God may ſoe requyre: as alſo to teſtifye theyr obedient promptitude not to indure any lingring or delaye. S. Chryſ. ho. 1. de verb. Iſa. Iſa. 6. Apoc. 4.

Cherubins do make the ſecond ordre: ſo called by their ſublime knouledg, or illuminated vnderſtanding. In ſcripture God is ſaid to ſitte vpon the Cherubins: becauſe he ouer reacheth and is aboue al vnderſtanding. They alſo are ſayd to beare and draw his Chariot: to ſignifye al his proceedings to be according wyſdome. Alſo they are ſayd to be ful of eyes: to certifye Gods knowlege to penetrat into al ſecrecies, and al to be open befor him. They are ſet foorth only with heads and wings without bodies: wherby is notifyed that greateſt vnderſtanding is found in ſpiritual and incorporeal creatures; and that ouer great corporal cares are impediments to profound knowlege. S. Hieron. in c. 10. Ezec. & in ca. vlt. ad Ep. &c. pſ. 79. 98. 1. Reg. 4. Dan. 3. Eze. c. 1. & 10. 7. ad Epheſ.

Thrones haue third ranke: whom together with Dominations, Principalities, & Powers, S. Paul doth mention. They ſignifye maieſtie: on whom God is alſo ſayd to ſitt: *Thow ſitteſt vpon thy throne that iudgeſt iuſtice.* But in a different maner ſitteth he vpon throns, and Cherubins; vpon them as Iudge, and vpon theſe as a Ruler. yet is this ſitting only metaphorical, not corporal, God being a ſpirit without al bodie, and conſequently without al corporal poſition; although of neceſſitie expreſſed to vs by ſenſible maners, only for our weake vnderſtanding. Pſal. 9.

The second Hierarchie.

Ro. 8. Eph. 1. 2. Pet. 3.

IN this hierarchie the first quyre or ordre is of *Dominations*, for hauing most ample authoritie toward al inferiour angels and men.

The second ordre is of *Vertues:* by whom vsualy most miracles are wrought, and al powerful operations against the enemies of God, as also in the motions and influences of the heauens. VVherby S. Thomas vnderstandeth of them, what our Sauiour sayd of the vertues of heauens which wilbe moued in the day of Iudgment, becaus as then the forsaid *Vertues* wilbe deliuered of their charge.

D. Th. 3. con. Gentes c. 80. Mat. 24 Luc. 21.

Ephes. 1.3.6. Col. 1. 2 Pet. 1.3.

The third ordre is *Powers*: so called by reason of their peculiar iurisdiction ouer fends and al infernal spirits.

The third Hierarchie.

IN this hierarchie, *Principalities* are first: as being the gardians and protectours of principal Prouinces, places, and also personages. Of whom is probably vnderstood the saying of the prophet Daniel: *the prince of the kingdome of Persians and Græcians*, &c. By which occasion presented, you may vnderstand that good angels may haue controuersies, not in affection, but in effect, as coueting the seueral good of them whom they protect. As for example, the Angel of the kingdome of Babylon would not that the Israelits should be deliuered from captiuitie, becaus of many Chaldeans coming by them to the knowlege of God and godlines: wheras the Angel of the land of Chanan desired their deliuerance that God might be serued by greater commoditie in Hierusalem. In which difference charitie was rather increased then deminished. The same hath place in altercatiō hapning betwen Apostles, Saincts, and others, of whom each one seeketh the greater glorie of God as by him it is apprehended, vntil that Gods pleasure be manifested at which time they shut vp al variance. In this quyre of *Principalities*, S. Michael is by most Diuines supposed to be first, the rather that to his tuition the children of Is-

Ro. 8, Eph. 1. Dan. 10.

Dan. 10.

of Iſrael (whom God preferred to al nations) weare committed, as in the ende of the tenth chapter of Daniel appeareth. And although S. Iude th'Apoſtle expreſly affirmeth S. Michael to be ane Archangel (which is to be vnderſtood according the general ſignification, he only by ſuch name intending him to be of the principal celeſtial ſpirits, and not ſpecifying the particular quyre of his ſorte) yet our Miniſters befor alleaged, wil not otherwiſe chooſe but he muſt be as great as Chriſt, and Chriſt as litle as he, as forſooth being al one; in both alyke shewing themſelues equaly blaſphemouſe. Vide Peretiũ in c. 12. Dan.

The ſecond is of Archangels, for being defenders of priuat corporations, cloiſters, prelats, princes, and ſuperiours; and for being meſſengers in al cheefe embaſies. who when they are gardians to any by ſublimitie of their charge: they exclude not the priuat angels gardians ordained to the ſayd perſons as they are particular creatures. VVherfor one and the ſame perſon by ſondrie reſpects may be in the cuſtodie of ſondrie angels; of one for his contrie, of one for his profeſſion & of one for his perſon, &c.

The laſt quyer is of Angels, they being gardians of euerie particular perſon, and of al inferiour creatures at leaſt one for each ſorte if not for euery particular. Theſe are more diligent to direct their clients to good then the badde angels to peruert any to euil. They reioyce at our wel doing and bewayle our tranſgreſſions. Of them the gloſſa vnderſtandeth the ſaying in Iſaie. 5. *I wil take away the hedge of hir defenſe*; as alſo in Ieremie 51. *we haue had care of Babylon and she is not healed: let vs abandon hir, & let euerie one goe into his owne lande, becauſe hir iudgment is wholie come to the heauens*. O heauie ſentence, when the trueſt, carefulleſt, diligenteſt, and moſt powerful keeper (next God,) forlorneth his pupil to the raging lyon, that inuironeth ſeeking whom he may deuoure. O my Defender, directer, and faithful counſellour, ſuffre me not to be lead into that danger by which I may at any time contriſtat the and much leſſe be abandoned by the. Be that infelicitie farre from me, and that heauines and hardnes farre from the. I wholy commit & commend Mat. 18. Iſa. 5. Ier. 51.

mend me to thy directing me alwaies to good, & diuerting me alwayes from euil. VVhich as thou hast stil done hetherto to thy power (although my wicked infirmitie did often draw me captiue awrye) so here after do it more feruently and effectualy that by thy good directions with the I may eternaly magnifie my lord and Sauiour Iesus Christ. Amen.

As for the Apostat and wicked angels, they haue their cheefe, Lucifer, (as is supposed by Diuines) from the first quyre, and the residue from each of the others, as they yeelded to the suggestion (as some imagin) or imitated the example (as others conceaue) of Lucifer. The number of these is innumerable, their fraud and malice against vs incomprehensible, their force insupportable to the wyseſt, the holyeſt, the strongeſt, as expetience teacheth: why therfor should nor we seeke al defense of place, and prouision against them, by which we may escape and vanquish them? Among other helpes let vs imbrace this for one, that with Gods holy Church (which euer befor honoured Angels, and now by a deuout peculiar office celebrateth their festiuitie) we deuoutly adore, and inuoke daylie, and houerly, our Angels gardians, through whom their ambushes may be frustrated, their suggestions excluded, and their power restraimed. Amen.



THE FIFT PARTE.

OF THE CANON, BY VVHOM THE CANON VVAS ORDAINED: OF PRAYER FOR THE POPE; ALSO FOR any excommunicated. Of the Memento, prayers of the Canon, & Deuotion during Conſecration.

THE FIRST CHAP.

¶ *VVhat ſignifyeih Canon, and by vvhom vvas the Canon of the Maſſe ordained?*

THE name of Canon is diuerſly applyed. Firſt, toward ſcripture: as appeareth manyfouldly; and particularly, in thes woords of S. Auguſtin: *the writing of S. Cyprian, I accompt not as Canonical.* Agayne, ſpeaking of the authoritie of any father of the Church, he ſaith: *it is to be diſtinguished from the authoritie of the Canon.* Secondly, toward decrees of generals Concils, which commonly are tearmed Canons: *hoc habet authoritas matris Æccleſiæ, hoc fundatus veritatis obtinet canon: contra hoc robur, contra hunc inexpugnabilem murum, quiſquis arietat,*

S. Aug. l. 2. con Creſcon. c. 32. & ep. 48. ad Vincent.

S. Aug. ſer. 14. de verbis Apoſtoli.

tat, ipſe confringitur. This hath the authoritie of our Mother the Church, the founded Canon of truth, obtaineth this force: VVho ſoeuer butteth againſt this might, againſt this inuincible wal, he is cruſhed. Thirdly this principal part of the Maſſe, as a rule, or Canon (which two are al one) remayneth inuariable in al feaſtes. Optatus calleth it *legitimum*, others an *Action* (wherby the former parts therof are called, *infra actionem*, befor the Action) becauſe nothing can be more lawful nor action more commendable, or benificial then it is.

Opt. l. 2. con. Parmen. vide ſtrabum c. 22. & Duran. in rationali.

The name, and antiquitie therof, appeareth belonging to the Apoſtles, firſt by this ſaying of Vigilius pope. *Canonice precis textum direximus ſubter adiectum, quem (Deo propitio) ex Apoſtolica traditione accepimus* the text of the Canonical prayer, we haue directed to be annected, which text (by Gods mercie) we haue receaued from Apoſtolical tradition. S. Baſil affirmeth the ſame, ſaying, *the prayers befor, and after conſecration, to be an Apoſtolical tradition, and to be very important to the myſterie.* The ſame is euidently proued wher we treate of the inſtitution of prieſts, ſhewing the Apoſtles to haue ordayned the forme of Maſſe, and conſequenily the Canon, wherin the eſſence of the Maſſe conſiſteth.

Vig. ep. 1, c. 5.

S. Baſil. de ſpiritu S. c. 27.

And this made Luther to ſay, *quamquam habeam quod pro ſano ſenſu Canonis dicere poſsim, vt alias feci, tamen nunc non dignabor eum tali honore*, although I haue what I might ſay of the ſoundnes of the Canon, as ſome times I haue done, yet now I wil not vouchſafe it with ſuch honour. VVhat Luther! can ther be any honour from the ſinning wittingly & impugning truth knowen againſt the holy ghoſt, in ſaying now, that the Canon is ſownd, now that the Maſſe is odiouſe to God? But why may not both be true? It is in dede ſound to them of ſound beleefe. It is alſo odiouſe to the God of Lutherans, whom they profeſſe to be the authour of ſinne. but Luthers praiſe ſhal not ratifie our beleef becauſe *non eſt ſpecioſa laus in ore peccatoris*, the prayſe of a ſinner is not honorable. S. Auſtin, a witnes of other qualitie, ſhal ſupplye his malitiouſe ſilence in this article. *obſecrationem ſacerdotalium ſacramenta reſpiciamus, que*

Luth. l. de abrog. Miſſa.

Vide l. 1, c. 2. t. 3. Eccleſ. 15.

ab

ab Apoſtolis tradita, in toto mundo, atque in omni Catholica Eccleſia vniformiter celebrantur, Let vs reſpect the ſacraments of prieſtly obſecrations, which ordained by the Apoſtles, in al the world, and in al the Catholick Church, are celebrated in the ſame maner conformably. S. Aug. de eccleſiaſt. dogmatibus c. 30.

This is another maner of approbation of the Canon, then Luther could affoorde, although he had not confeſſed his ſilence to be malitiouſe.

THE SECOND CHAP.

¶ *Of the vvoords of the Canon.*

The firſt prayer of the Canon.

THE therfor moſt clement Father, vve humblie requeſt, and craue, by thy Sonne Ieſus Chriſt our Lord, (*here the Prieſt kiſſeth the altar*) that thou vvilt accept, and bleſſe (*he maketh the croſſe thriſe ouer the oblations*) theſe preſents, theſe gifts, theſe holie ſacrifices protected. VVhich firſt vve offre to the for thy holie Catholicke Church, vvhich vouchſafe to pacifie, to conſerue, to vnit, and to gouerne in al the vvorlde: together with thy ſeruant our pope, N. our prelat N. and al right beleeuers, and follovvers of the Catholike, and Apoſtolike fayth.

THE prieſt in al humilitie, entreth this action, lifting vp his hands by the example of Dauid firſt, & after of our Sauiour; as alſo his eyes; and then inclining he faith theſe former woords, kiſſing the altar (which is befor iuſtifyed) and thriſe framing the H. Croſſe. *Nihil ritè perfici, niſi adhibeatur ſignum crucis*, nothing to be done duely vnles this ſigne be intermed- Pſal. 140. Luc. 16. Io. 11.

termedled, saith S. Austin. *Omnia Ecclesiæ sacramenta inhuius signi virtute perficiuntur*, Al the Church Sacraments (saith he) are perfected by the vertue of this signe. VVithout which saith S. Cyprian, *nihil est sanctum, neque aliqua consecratio meretur effectum, nothing is holie, nor any consecration deserueth to be effectual.* They not meaning, the signe of the crosse, in it selfe, to be operatiue of these effects: but onlie, it to be the extrinsecal signe of greatest mysterie, and most vsed in Gods Church when any spiritual effect of holines or consecration, is ether attended, or intended.

S.Aug.ser.19. de sanctis & trac.118.in Io.

S.Cypr. l. de bapt

Al which is palpablie, in the entrance to the Masse, assured. Vpon the woordes of S. Paul (*I desier therfor first of al things that obsecrations, prayers, postulations, thanksgiuings be made for al men, for Kings and al that are in preeminence, &c.* saith S. Austin: *by prayer is vnderstoode that which the priests performe, when they blesse or sanctifye that which is on the table of our Lord.* I gaue the reason befor why it may be called prayer being *omnibus modis omni generi aliarum orationum, incomparabiliter excellentem orationem*, in euery respect, beyond comparison a more excellent prayer then any other kinde of prayer. That Luther carpeth at the woords, *presents, gifts, holy sacrifices*, saying at least *some of them to be superfluouse*: is shewed by scripture to be a friuolouse cauil; so many reiteratiõs being therin of the same thing, vnder diuers explications. Let this one instance, among a hõdred, proue it. *And they vnderstood none of these things: and this woord was hidd from them, and they vnderstoode not the things that weare said.*

1.Tim.2. 2.

S.Aug.59.epi. Padolin.

Gul.Parisiens. in Rethorica diu. c.1.

Luth.de abroganda Missa.

The same is awnswered to his like obiection against these: *the right beleeuers, and followers of the Catholick Church*, signifying, in diuers tearmes one & the same thing. And to his other obiection, that befor consecration, they are fasly called *protected sacrifices, or vntouched sacrifices*; as being at such instant only in disposition to be a sacrifice: is awnswered by Gods woord manifoudly, what is ordayned toward sacrificing, ought to be tearmed a sacrifice, by anticipation. For that cauil also this one instance owt of Gods booke shal proue it: *lift vp a sacrifice, and*

Luc.18, 34.

Luth.l.con-abhomina canonis.

1.Paral.c.16. 29.

and come into his sight: It being named a sacrifice, befor it was brought into Gods sight, or placed on his altar.

I finde in al liturgies, the Canon (few woords expected, and certaine points transposed) to be the same. This that we haue in hand, to haue bene Verbatim the same, at least from S. Gregories tyme, first is proued because S. Gregorie is testifyed to haue put therto the last hande, or last reformation. Secondly, because Alcuinus, Amalarius, and al after wryters of the masse, these 9. hondred yeares haue expounded this our Canon, from point, to point, as it is in our Missals contayned. Now that S. Gregorie only restored the Canon to the first institution, and did not him selfe inuent it, none better can testifie then S. gregorie, saying: *Se restituisse in missa antiquas consuetudines*, that he restored in the masse ancient customes. Yea, kemnitius, for this labour, tearmeth him *vltimum anthorē Canonis*, the last author of the Canon: wheras he should haue learned, out of Iohn Deacon, that he onlie did abridge the Gelasian Missal; and out of S. gregorie him selfe, that he did not inuent as author, any part of the Canon, but only restore such ancient customs as by time had perished, and abrogat such abuses as by priuat vnlearned deuotion had entred. So that it appeareth that Kemnitius following in such errour, the rash opinion of Polidore, (de inuentione l. 5. c. 10.) is fowly beguiled.

VValafrid. 22. cap.

Alcuinus l. de officijs ecclesiast. c. de celebrat. Misse.

S. Greg. l. 7. epist. ep. 73.

Kemnit. in 2. parte exam. pag. 828.

Vita S. Greg. l 2. c 17.

S. Greg. l. 7. epist. ep. 73.

And if Gregorie be allowed author of any sillable, yet suer noe other of the total disposition of the Canon among vs can be acknowledged author, besid S. Peter, whom S. Isidore saith to haue ordained the canon, *cuius celebrationem vno eodemque modo vniuersus peragit orbis*, whose celebration in one and the selfe same maner the whole world followeth: and whom S. Chrysostome saith, *to haue ordained the ordre of the holie mysteries, and administring the Sacraments not onlie in Rome but also in al the occidental Church.* To the which Canon, if any clause how litle soeuer by anie Pope was adioyned; it was thought worthie in euerie author following, to be recorded. For which former remote antiquitie, it wanteth mention of al late saints;

S. Isidor. l. 1. de ecclesiasticis officijs c. 13.

S. Chrys. in ep. regulari ad Decentium Eugubium Epi.

and almost altogether of others then martyrs; because confessours weare not so anciētlie inuoked. VVhich by *S. Austin*, and *Innocent* the third, was wel obserued to be an especial note of deepe antiquitie. yet it appeareth by the Concil of Maience, vnder Charles the great, such cōmemoration of Confessours to haue bene before the yeare of Christ. 880.

S. Aug de virginitate c. 45. Innocent. l. 3. c. 10. de mysterijs Missæ.

This then is so founded and fixed for the antiquitie of the Canon, in such pregnant perspicuitie, that as *a Pharos*, or sea marke, it may serue for euerie one to know, both how to come into the heauen of ancient beleefe, and to discouer who doo plye with a side or contrarie winde from it.

The third Chap.

¶ *Of prayer for the Pope, and king, in the Canon of the Masse. And vvhether Heretikes may be prayed for at Masse.*

Act 12.

THE praying for the Pope (besid the antiquitie of prayers made by al the Church for S. Peter; and S. Pauls saying, *remembre your prelats which haue spoken the woord of God to yow*) next the general prayer for the Church, it hath euer bene first. Optatus presupposing the Donatists to haue sacrificied, and consequentlie according the canon to haue prayed for the Church, saith: *Offerre vos dicitis Deo pro Ecclesia, quæ vna est. Hoc ipsum mendacij pars est, vnam te vocare de qua feceris duas.* Yow affirme, that you offre for the Church to God, which is but one. This it selfe is parte of a lye, to cal that one, wherof (*by diuision or schisme*) thou hast made two.

Hebr. 13. 7.

Optat. l. 2. con. permenianum.

I said, the prayer for the Pope to be next it of the Church, to witt, in the occidental or western Church: for the oriental omitting mention of the Pope had preferred the name of their Archbishop befor al others vntil that, I know not how, Nicholas Pope in the liturgie of S. Chrysostom, obtayned such

ſuch ſpecification. Of the Occidental Church, the Concil of Vaſe ſayd: *hoc nobis iuſtum viſum eſt, vt nomen Domini Papæ, quicunque ſedi Apoſtolicæ præfuerit, in noſtris eccleſÿs recitetur*, this ſeemeth iuſt to vs, that the name of our Lord the Pope, whoſoeuer ſhalbe for the time in the Apoſtolical ſea, be rehearſed in our Churches. Alcuinus is in this more playne, ſaying: *them to be ſeperated from Communion, vuho by anie diſcenſion doe not freqent the remembrance of the Apoſtolical Pope, during the ſacred myſteryes*. This is inſinuated by the glorioufe martyr Ignatius: *The firſt honour is due to God, the ſecond to the Bishoppe, the third to the King*.

Conſilium Vaſen. can. 6.

Alcuinus loc. cit.

S. Ignat. ep. 4. Smirn.

It is then our dutie next, to prefer the King; as appeareth by S. Pauls former ſpeach, and by al liturgies. Licinius tooke occaſion to perſecute Catholickes, and to deſtroy their Churches becauſe they prayed for Conſtantin & not for him. VVhich ſheweth that in thoſe dayes they prayed for Catholick Princes. In dede, the name of an heretick Prince, *ad miſſarum ſolemnia non eſt proferendum*, is not to be pronounced at the ſolemnities of Maſſes: although ſecretly (notwithſtanding that Dom. Soto thinketh the contrary) he may be prayed for, and that in particular.

1. Tim 2. 2. 3.

Euſ. l. 20. c. 8.

Paul. Diac. de Geſtis Ro. l. 8. Soto in 4. d. 22. q. 1. a 1. Suar. to. 3. in 3. p. q. 83. a. 1. Ser. 2 in fine.

Nether doth the Church, (nether according others could it) forbidd ſuch priuat praying for whom ſo euer. To wich alſo S. Clement, and S. Chryſoſtom are conformable; & the very examples of ſcripture, ſhewing that pagan Kings haue bene prayed for, and ſacrifices offered for them. Nether are ſuch as are excommunicated from ſuch priuat prayers excluded, but only from being named in the publick remembrance, during the prieſts ſolemne ſoliciting the cauſe of human kind (*as S. Auguſtin ſpeketh*) befor the diuine Clemencie; as being *pro vniuerſo terrarum orbe legatus, & deprecator apud Deum*, the legat for the whole world, and Soliciter toward God. For in that publick interceſſion ſuch omiſſion or excluſion of excommunicated, is a lamentable effect of Excommunication.

S. Clem. l. 8. conſtit. c. 15. S. Chryſ. ho. 5. in Ioa. 1. Eſdr. 6. 1. Machab. 12. 1. Machab. 3. S. Aug. de eccleſ. dogm. c. 30.

Laſtly remembrance is made, (after the Bishop of the Dioceſe wherin this ſacrifice, is ſaid who, and not the prelat of any

S. Chryſ. l. 6. de ſacerd. De ſent. excom. c. Nobis & c. Sacris.

Noua Rubrica, Miſſalis, ſub Paulo 5. Et Emenſa.

any religiouse ordre, is vnderstoode by the name of, *Antistitis*) for the faithful congregation. The eaxmple of scripture, is also in this point notoriouse saying: *VVe therfor at al times, without intermission in solemne dayes, and others, in which we may, are myndful for yow in sacrifices, which we offre, and in prayers at it is lawfull, and becometh to be myndful of brethren.* By the premisses we behould sufficiently, who haue bene, and are most to be prayed for. It is after a whyle to appeare, how beneficial such remembrance in the Masse ought to be esteemed.

7. Machab. 12.

And weare ther noe other proofe that the Pope is not Antichrist, this alone weare sufficient that he doth not only as humbly as any pray to Christ, but also allow, yea commend and command that others should also pray for him to Christ: wheras Antichrist wil not be prayed for, as exalting him selfe aboue al that is called God, but wil expect yea exact (as befor appeareth) to be prayed vnto.

As for Marlorat, the Strasburg litanies, the English not psalmes but balads, they can couple the Pope with Turkes in cursing (*a blasphemiis, libidinibus, & homicidiis Turcarum & Papæ nos liberare digneris*: from Turke & Pope defend vs Lord, &c) but not to pray for him. Great is his benifit therby against their wil.

Prou. 28 9.

For *he that declineth his eare not to heare the law* (as Proteastts doe to almens knowledge, toward the law of God, the Church, & euerie comõ wealth) *his prayer shalbe execrable.* VVherfor in the behalfe of the Pope may be applyed the woords of the Prophet Dauid, *maledicent illi & tu benedices*, They shal curse him, and thou shalt blesse him: as expetience of fiftene hondred yeares hath approued, during which tyme the Curses of heretikes haue bene the Popes Prosperitie: wheras whom he curseth they are knowen spedelie to decaie, vanish, and perish, & to fal into the hands and vnder the yoke of Infidels, as by induction is apparent as a proofe that also after this lyfe their portion is among Infidels.

ps. 108. 28.

THE FOVRTH CHAP.

¶ *Of the Memento. VVhat it is to be remembred by name in Maſſe? vvhat, to be preſent therat? vvhat and hovv to offre vvith the Prieſt?*

SAINCT Chryſoſtom animating one to build a Church, ſayd, as if it weare a lawful reward for al his charges: *Is it a ſmal mater, that by particular name thow be recommended to God in the myſteries?* And els wher: *Magnus honor nominari Domino preſente, dum mors illa celebratur, & horrendum ſacrificium, & ineffabilia ſacramenta.* It is great honour to be named, our Lord being preſent, whyle that death is celebrated, and dredful ſacrifice, and ineffable ſacraments. In ould tyme, theyr weare two liſts, or regiſters, which cõmonly remayned vpõ the altar. The one of them contayned the names of them a liue, who had inriched the Church, and how much and how often. The other in like maner of them that weare deceaſed. In proceſſe of time, it was endles and tediouſe dayly to repeat ſeueral benefactours; and other inconueniences of vayne glorie, & emulation, inſued. VVhich being obſerued and not to be otherwiſe remediable, it was thought ſufficient, to regiſtre al gifts in a booke of records, & euery prieſt, in place of ſuch rehearceal, to commend in a ſecret *Memento* his parents, benefactours, and others, to whom he was any way obliged. Of the two former tables ares to be vnderſtoode theſe woords of S. Dioniſe: *ſacrarum porro tabularum poſt pacem recitatio, commendat eos qui pie vixerunt &c.* The reading of the ſacred tables, after peace, commendeth them that liued godly &c. So great antiquitie doth euery parcel of the Maſſe, breath, and deliuer, to our conſiderations: that wher trueth is not ſhutt owt determinatly, and wittingly, ther muſt it (maugre al preiudice) perſua-

S. Chryſ. in Act. Ap. ho. 18.

Ibid. ho. 21.

S. Dio. de cęl. hierar. c. 3. Vide S. Hier. in c. 18. Ezec. Innoc. 1. ep. 1. c. 2. VValden. de miſſarum ſacrã c. 37. tit. 4.

ſuade, and to thē eye be irrefragable. It appeareth at leaſtnow in the *Memento*. VVherof the antiquitie, and vtilitie, is beyond reach euen of ſhameles contradiction. yet wil the vtilitie therof be more apparent, when we ſhal examin the effects of Maſſe toward the liuing, and dead. The woords of the Memento are as follow.

MEMENTO DOMINE FAMVLORVM.

Haue remembrance Lord, of al thy men, and vvomen ſeruants (*ioyning his hands, he mentioneth to God whō he intēdeth should be by God moſt fauoured*) and of al now preſent, whoſe faith and deuotion is knowen to the, for whom we offre, or which offre to the this ſacrifice of praiſe, for them, and al theirs, for redemption of their ſoules, for the hope of their health, and ſafetie; and to the, liuing and true God, do rendre their vovves.

COMMVNICANTES ET MEMORIAM FACIENTES.

Communicating, and reuerencing the memorie, principalie of the glorioufe and perpetual virgin Marie the mother of our God and Lord Ieſus Chriſt. Asalſo of thy bleſſed Apoſtles, & martyrs, Peter, and Paul, Andrew, Iames, Iohn, Thomas, Iames, Philippe, Bartholome, Mathew, Simon, and Thade; Lin, Clet, Clement, Xiſt, Cornel, Cyprian, Laurence, Chryſogon, Iohn, and Paul, Coſme, and Damian, and of al thy Saincts, by whoſe merits, and praiers, graunt vs, that

that in al occaſions vve maie be defended by the aide of thy protection. [*he ioyneth againe his hands.*] through the ſame Chriſt our Lord. Amen.

FIRST, the *Memento* with that which goeth befor, and followeth after, to the ſecond prayer of the Canon, *Hanc igitur*, is but one prayer: as wel, becauſe ther is noe common concluſion, but one; as alſo, becauſe ther is no perfect ſenſe in the parts ſeperated. Secondly, they that are preſent at Maſſe, haue a particular commendation to God. *Tunc vtique paratus aſſiſte, vt accipias tibi munimentum*, ſaith S. Ambros, when *celebranda eſt oblatio*, the oblation is to be celebrated, then be preſent, prepared to receaue a ſafegarde. As if he would ſay, happie are they that ſhift and deliuer them ſelues from al other buſines, to aſſiſt at this their greateſt remedie and protection from al misfortunes. S. Chryſoſtoms goulden mouth addeth further: *Vtinam fieri poſſet vt illorum animum qui non accedunt vobis oſtendere videretis ſordeſcentem, ſqualentem, deiectum*, I would that it might be, that I might ſhew their mynde that do not approach: you ſhould perceaue it becoming filthy, ouglie, abiect. Againe: *præſunt ob eam rem ſacerdotes, vt populi orationes, quæ infirmiores ſunt, validiores illas complexæ, ſimul in cælum euehantur.* Therfor the prieſts are befor yow, that the peoples prayers, which are weake, laying hould vpon the effectual, (as the iue ryſeth by the pole) may together ariue vp to heauen.

S. Ambr. ſer. 8 in pſ. 118.

S. Chryſ. ho. de non contemnenda eccleſia & hom. de eccleſia.

Idem ho. 3 de Dei natura.

Thirdly the people are alſo ſayd, to offre this ſacrifice. To wit according the rule of law: *qui per alium facit per ſeipſum facere cenſetur*, he that doth ought by another, is accompted to do it by him ſelfe. *In ipſis, offert tota Eccleſia, Deo, Sacrificium*, By the prieſts al the Church offereth to God the ſacrifice. *Cum Dei ſacerdote, celebramus*, we celebrat with the prieſt of God, In dede, extrinſecaly, yet effectualy. For as *not only they that doe badd things are worthie of death, but they alſo that conſent to the doers*: So not only they that ſacrifice, but they alſo that conſent and concurr to them, are worthie of the reward, and fruict de-

Florus ſuper canonem.

S. Cyp. de or. dom.

Rom. 1. 32.

pen-

pending vpon the sacrifice. I haue noted in Rome and other places a laudable ceremonie of Christians: who to professe their ratifying and cooperating in the oblation of the priest, they striue to Kisse his hand, or vestimēt, &c. in a maner saying we aduow & approue what hath or is now to be done; in deuotion and affection to our power doing the same. A conuenient pietie fitt in al places to be imitated.

The remembrance of saincts, hath approbation from our discourse of the inuocation of saincts, and from like example of scripture therin mentioned. For why should it be more lawful to the Israelits, to say, *Remembre thy seruants Abraham, Isaac, and Iacob*, then for vs to say Remembre thy saincts here specifyed? S, Dionise saith therof in this place: *adest protinus sanctorum descriptio*, The description of saincts is suddenly reddie in the Canon. S. Chrysostom: *martyres inuocantur in illa hora*, the martyrs are inuoked at that houre. S. Augustin: *martyres eo loco recitantur ad altare Dei*, the martyres are in that place inuoked at the altar of God.

S. Dion. hier. eccl. c. 3.

S. Chrys. ho. 21. in A&. S. Aug. ser. 17. de verb. Ap. & t. 22. de ciu, c. 10.

Fowerthly, and lastly, the very ordering of the Apostles as they are in the Canō, not being according to the correction of the latin according the ancient greke copies by S. Hierome; doth (as VValafrid obserueth) intimat a greater antiquitie of the Canon, then of such translation of S. Hierome. Also, the confessours being omitted, and but only martyrs, and they only the formest, mentioned, doth confirme the same antiquitie beyond the time that Confessours weare inuoked.

VValafrid. c. 22.

So that al premisses wel considered, M. Rider, saying Innocent the third to haue inuented the Masse, is demonstrated to haue an Innocents opinion yet not innocently but malitiously conceaued, and mantained.

Hanc igitur.

THE

THE FIFT CHAP.

¶ *The ſecond and third prayer of the Canon.*

Therfor this oblation of our ſeruitude, and alſo of thy vvhole familie, vve beſeech the, ô Lord, that appeaced thou vvilt receaue: and that thou vvilt diſpoſe our dayes in thy peace, and appoint vs to be deliuered from ęternal damnation, and to be numbred in the flock of thy elect. (*He ioyneth novv his hands, which befor vveare ſpred*) Through Chriſt our Lord. Amen.

THE clauſe, *diſpoſe our dayes in thy peace*, was added by S. Gregorie: yet being a clauſe ſo ſmal, Iohn Deacon V. Beda, Strabus, and al eccleſiaſtical wryters from that tyme, haue recorded it. The pontifical likewyſe noteth fower woords by Leo the firſt added, *ſanctum ſacrificium, immaculatam hoſtiam*, holy ſacrifice, immaculat hoſt. Can it therfor ſinke into any ſobre reformers braynes, but that the whole purport or tenour of the canon muſt haue bene befor al eccleſiaſtical wryters, they diſtinctly writing with al diligence the authours of three or fower woords, and ouerſlippling the authors of al the ſubſtance?

I Diac. l. 2. c. 17. de v. S. Greg. Beda l. 2. hiſt. c. 1. ſtrabus de Miſſa c. 22.

In the meane time, Catholikes haue a profitable rule in this mater owt of S. Auguſtin: *Cum hoc nuſquã legatur, credendum eſt teſtimonio Eccleſiæ*, ſince this is no wher read, we are to credit the teſtimonie of the Church: to witt, *quia cuſtodiuntur per vniuerſam eccleſiam, non niſi ab ipſis Apoſtolis tradita, & commendata eſſe*, becauſe they are obſerued through the vniuerſal Church, not to haue bene deliuered or commended but from the very Apoſtles. Al which in this point in hand is ſo aſſuredly and amply teſtifyed by our lateſt and greateſt reformers, as appeareth pa. 44. that in this mater falſhod hath nether ſhrowd nor

S. Aug. l. de vnitate eccle c. 9. l 1. con. Creſcon. c. 31.

S. Aug. de bap. cõ. Don. l. 2 c. 7.

S Aug. ep. 48. l. 4. c. 13

 force,

force, among any but such as S. Austin describeth saying, *Noluerunt veritati consentire ne victi quidem*, they would not yeeld to truth although openly they weare ouercome.

The third prayer.

QVAM OBLATIONEM.

VVhich oblation, vve beseech, that thou, ô God, vvouldest vouchsafe, to make (*he blesseth thrise the oblations at these vvoords; he bleseth once the host, and once the chalice*) blessed, elected, ratifyed, reasonable, and acceptable that it be made to vs the bodie, and bloud of thy most beloued sonne our Lorde Iesus Christ.

Luth l. de abhom. canonis. LVTHER of thes woords, *blessed*, *elected*, saith, *portenta illa verborum, neque ego intelligo, nec stolidus ille qui scripsit*, These mostruouse woords, nether do I vnderstand, nether the foole that wrote them. But I may aunswer owt of the

Psal. 35. 4. prophet Dauid: *verba oris eius iniquitas, & dolus: noluit intelligere vt bene ageret*, the woords of his mouth, iniquitie, and deceit: he would not vnderstand that he might doe wel. He that

Vide lib. 1. pag. 41. 44. befor could assure vs, that Christ had said the first Masse; that the masse was a part, and abbridgment of the Gospel; that he had what he might say for the sowndnes of the Canon: in saying now that he vnderstandeth not the forsayd woords, are not the woords of his mouth, iniquitie and deceit? and is not his ignorance wilful, that he might not doe wel? Also it being proued most palpablie, that the Canon of the masse was composed by the Apostles: is it not a blasphemie in him, to tearme thē fooles? Thirdly, wheras S. Ambrose hath the same woords (as is acknowledged by M. Rider him selfe n. 55. but yet not without a cast of his office, by intermedled vntruthes) *dicit Sacerdos, fac nobis hanc oblationem ascriptam, rationabilem, acceptabilem &c.*

S. Amb. l. 4. de sacram. c. 5.

Item &c. make this oblation, aſcripted or chareful, reaſonable, acceptable: doth he not profeſſe ſuch to be his ignorance that he can not vnderſtand S. Ambroſe? Fowrthly, Alcuin, Amalarius, Rupert, Hugo, Innocent, Bonauenture, expownding thes woords, in diuers ſenſes: what reading had he that could be ignorant therof? or knowing it, of what dulnes, that was not capable therof? or conceauing it, of what malice, that would cauil therat, and denie his knowledge? In particular, Alcuin, Hugo, Innocent, do thus expound them.

Omnes in canonem.

Alcuinus ad hunc locum.

VVe craue of God, that by conſecration he would make our oblations, of prophan to be bleſſed; of contemptible, to be elected; of a weake preſent as it is from vs, to ratifie and confirme it; of vnbeſeeming his Maieſtie in it ſelfe, to make it reaſonable (as S. Paul aduiſeth vs *that our ſeruice to God be reaſonable*) and conuenient and finaly to conuert it into the body and bloude of his moſt beloued ſonne our Lord Ieſus Chriſt. Let now any reaſonable Reader, determine, whether theſe petitions weare to be by Luther diſſembled for ſo mõſtruouſe, and obſcure or noe.

Rom. 12.

THE SIXT CHAP.

¶ *The ceremonies befor, Conſecration.*

QVI PRIDIE QVAM PATERETVR.

Who the day befor he ſhould ſuffre, he tooke bread into his holie, and venerable hands (*the prieſt, nowv hath the hoſt in his hands, and lifteth his eyes to heauen*) and his eyes being eleuated to heauen, to the God his Father omnipotẽt giuing the thankes (*the Prieſt bleſseth the hoſt*) he bleſſed, brake and gaue to his diſciples ſaying. Take and eate of this al.

SAINCT Iames in his liturgie, hath: *he tooke bread into his holie, immaculat, inculpable, immortal hands, looking towvard heauen and to the God, and his father, shevving, giuing thanks, sanctifying, breaking, he gaue to vs his disciples, and Apostles, saying take yee, eate yee &c.* The liturgies of S. Basil, and of S. Chrysostom, verbatim haue the same; as also of S. Marke, and the Æthiopians. The very euangelists haue the most part of thes ceremonies. And that the blessing vsed by the priest hath bene vsed from the beginning by the signe of the holy crosse, S. Austin informeth. *Signo crucis, altaris Sacramenta, cum interpositione dominicorum verborum, perficiuntur*, by the signe of the crosse, the sacraments of the altar with interposition of our Lords woords are perfected.

Vide bibliot. Sacr. tom. 6.

S. Aug. ser. 19. de sanctis & 181. de temp. & 118. tr. in Ioan.

At which blessing, what kneeling S. Chrysostome desired may by these his woords appeare. *Sed video aliquos rectos, imo garrientes, dum oratio celebratur nec solum sed & dum Sacerdos benedicit. O rem horrendam!* But I behowld, some standing, yea babling, whyle prayer is made, and not that only, but also whyle the priest blesseth. O horrible point? For which kneeling, against them that are to careful of their stockings, or other appareil, sayth Casarius Bishop of Arles: *in genibus flectendis in oratione, qui timet ne inquinet vestimenta sua, plus timeat ne orando sordida remaneat anima sua. Plus enim apud nos debet valere anima nostra. Et valde timendum est, ne dum vestis nitida custoditur multis peccatis, ac negligentijs, anima sordidetur.* In kneeling at prayer, who feareth least he soyle his garments, let him be more feareful, least praying his soul remayn defyled. For with vs our soul ought to it more regarded then our coate. And it is much to be feared, least while the rayment is preserued neat the soule be stayned with many faults, and negligences. *Tu igitur ante horrendum illud tempus, animo contremisce, animo commouearis, priusquam vela reducta*, Thou therfor, befor that horrible tyme, befor the curtins be drawen, (behould how so smal a ceremonie yet vsed, is warranted by authoritie of S. Chrysostom) *tremble in thy minde, be altogether trubled.*

S. Chrys. ho. 40. ad Pop. & ho. 24. in act. Ap.

Cæsar. Arelatensis,

S. Chrys. ho. 31. in p. Cor.

This kneeling mentioned came into vse, not long after the Apostles

Apoſtles time as appeareth by diuers former allegations. In their time, they did ſtand, but in moſt ſubmiſſiue maner. It appeareth by the liturgie of S. Iames, in which the Deacon befor the conſecration ſayth: *ſtemus honeſte, ſtemus reuerenter, ſtemus cum timore Dei, & compunctione*, let vs ſtand honeſtly, let vs ſtand reuerently, let vs ſtand with the feare of God, and compunction, &c. In it of S. Chryſoſtom, the deacon diuers times ſaith, *attenti ſimus in ſapientia attenti ſimus*: let vs be attentiue, according wiſdome let vs be attentiue. Now, the litle bel is ordayned to ſupply ſuch admonitions: at ſownding wherof al the people are in readines to adore the celeſtial oblation. Liturg. S. Iac. Lit. S. Chryſ.



THE SIXT PARTE FROM THE CONSE-cration to the ende.

THE FIRST CHAP.

¶ *Of the consecration, eleuation, and adoration.*

Mat. 26. v. 26. &c. Mar. 14. 22. &c. Luç. 22. 19. &c. 1. Cor. 11. 24. &c.

The vvoords of consecration in vvhich is al the essence and substance of the Masse.

FOR THIS IS MY BODIE.

IN like maner, after he had supped (*the priest taketh the chalice in both hands*) taking also this excellent chalice into his holy & venerable hands also giuing thankes (*the priest houlding the chalice vvith his left hand, vvith his right he blesseth*) he blessed and gaue his disciples, saying take yee, and drinke yee of this al.

For

For this is the chalice of my bloud, of the newv and æterual teſtament, the myſterie of fayth, vvhich for yovv, and for many shalbe shed vnto remiſſion of ſinnes.

To ſhew that Chriſt ſayd theſe woords, is to shew that Chriſt ſayd Maſſe, or offered a ſacrifice of bread and wyne according the ordre of Melchiſedech: for by the name of Maſſe nothing els is vnderſtood. Al which is done befor in the firſt booke, by proofes of ſcriptures, Concils, Fathers, Doctours, hiſtories, heretikes, Iewes, Infidels, liuiug & dead: then which what might more be expected to reſolue greateſt heretikes, or infidels? It may therfor be allowed vs to ſay, with S. Gregorie Niſſen: *Recte igitur & nunc panem diuino verbo ſanctificatum in corpus verbi dei tranſmutari credimus*, Therfor we may rightly affirme, and beleeue, bread now to be changed into the bodie of the woord of God. Yet that al Reformiſts may in this point haue wiſhed ſatisfaction, I wil in dialogue forme make awnſwer to al cheefe doubts by any whoſoeuer made againſt the beleefe therof, as farre as my knowledge hath diſcouered.

pa 41. 44. &c.

S. Greg.. Niſſen ſerm.. Cath. de diuinis ſacram.

Proteſtant. How can Chriſt being in heauen giue his bodie in ſoe many places? And how can his bodie realy, corporaly, and ſubſtantialy, be vnder the forme of a litle wafre cake?

Fitz Simon. my awnſwer shalbe as much as I may in the words of ſome holy Father of the primatine Church, therby to giue to vnderſtād that the faith of the ſaid primatiue church & of al Chriſtiās, doth aunſwer vvith me. Firſt therfor I ſay with S. *Cyril*: Neuer in ſo high things, let vs once thinke, or vtter that, How? for this is a Iewish woord. VVherfor you ought rather to beleeue in Chriſt, and if any thing vvas hard, humbly to learne of him, then like dronken ſotts to crie, How can this man giue vs his fleash? Secondly *with* S. *Damaſcen:* that the H. Ghoſt worketh it in ſuch maner as by noe reach of reaſon it can be conceaued, nor by my vttrance expreſſed. *Thirdly with* S. *Cyprian*: the bread by the omnipotence of the woord

S. Cyril. Ioa.

S. Dam. ſ. l. 4. de fide orth. c. 14.

S. Cypr. de cæna Domini

vvord is made fleash. *Fourthly with S. Ambrose*: the bread is bread befor consecration, but when it is consecrated of bread it is made the fleash of Christ.

As for his being in heauen I awnswer vvith S. Damascen aboue alleaged, that the assumpted bodie of Christ discendeth not from heauen, but that (vvithout discension) the bread and vvyne by the omnipotencie of his vvoord is transubstantiated or conuerted into his bodie and bloud. Lastly for the litlenes or greatnes of the wafre cake, is it not material, (as is shevved in the first booke) in this mysterie, vvherin nature and reason are surmounted, and external dimensions of quantitie (vvhich in most other mysteries of Christian Religion is obserued: as in his natiuitie of a Virgin, his being inuisible, his resurrection, his entrance among his shut vp disciples, his entrance into heauen &c.) haue noe opposition.

Protestant. The vvoords of Christ being spirit and lyfe, why is he sayd to be corporaly in the Sacrament, & not rather only figuratiuely and spiritualy by faith?

Fitz Simon. I awnswer first with S. Epiphan: Read as long as you wil: *you shal neuer finde our Lord, nor the Apostles, nor the fathers to haue called the incruental sacrifice which is offered by the priest, ane Image, but the verie bodie and bloud.* Secondly vvith S. Damascen, in place a forsayd: *In noe maner bread and wyne are a figure of the bodie of Christ (fie vpon that) but the very bodie of our Lord conioyned with his Diuinitie.* And so beleeued al principal Protestants as appeareth vpon Riders caueat pag. 36. 296. 303. vvher Oecolampad is shewed to hould it a blasphemie to place Christ only figuratiuely, or spiritualy alone, in the Sacrament.

S. Epip. Act. 6 Conc. Nic. 2. tom. 3.

But to awnswer categoricaly, I say that christ being the truth and saying bread and vvyne to be his bodie and bloud, and the same vvhich he would deliuer for the sinnes of the vvorld: his being the truth commandeth vs to beleeue him; and his deliuerance of his true bodie, and bloud, (in substance and not in figure) doth inforce vs not to beleeue ane only figure in the B. sacrament, but the said true bodie & bloud of Christ,

Pro

Protestant: the beleefe of Transubstantiation is nether in scripture, nor in any ancient wryter.

Fitz Simon, The contrarie is shewed, euen by confession of Protestants, in the first booke, pag. 44. & seq. 91. 108. &c. Also in most chapters vpon M. Riders Caueat, especialy pag. 128. & seq. 166. &c.

Protestants. Is it not great barbarietie to eate corporaly the fleash of Christ? Is it not to kil him a new?

Fitz Simon. To this, aunswer is giuen out of S. Cyril and S. Augustin vpon M. Riders Caueat, pag. 84. 85. *who dareth* (saith S. Austen) *to deuoure his Lord? yet neuer the lesse he sayth: who eateth me, liueth because of me. VVher Christ is eaten, lyfe is eaten. Nether is he killed that he should be eaten, but therby quickneth the dead. For when he is eaten, he feedeth, but is not harmed.* Cruelties and barbarietie might haue bene obiected to eate him in forme of raw fleash, as the Capharnaits imagined, but not for eating him in forme of bread it being our most natural foode which we behould & taste without horrour. S. Aug. ex Ser. de ver. euang. citatur a Beda 1. Cor. 10.

Protestants. At least we can not be persuaded to beleeue the real presence of Christ.

Fitz Simon. I know and lament to know it to be to true of Caluinists, and zuinglians, and also it to be reproached vnto them by theyr owne brethren that by noe means, nor monuments, can they accommodat their beleefe in this mater. Yet the maiestie, and assurance, of the woord of God, as saith S. Cyril aboue mentioned, should certifie al Christians (the rather that al Gods Church is shewed to haue bene of our beleefe euen by open confession of al Protestants) that Gods power is infinitly aboue al our vnderstanding, and that nature and reason ought voluntarily to prostrat and captiuat them selues to beleeue his mysteries although not comptehended or conceaued by human reach or capacitie. Vpon the Caueat pag. 129. &c.

This dialogue with protestants premised, conuerting now my selfe to Catholikes, to instruct them, I say in the woords of S. Chrysostome. *VVhen yow behould the priest in tyme of consecration, do not considre him effecting the mysterie, but Christs* S. Chrys. ho. 83. in Mat. ho 2. in 2. ad Tim ho. 60. ad Pop. S. Amb. l 4. de sacr. c. 4.

S. Cyp. de cen. Domini.

owne hand inuisibly extended: wherby (as S. Ambrose obserued) *at that instant, the said prieſt vseth not his owne* woords, *but the woords first vsed by Christ in the sacred institution*, and are aboue specifyed. VVhich woords being once vttred, *the bread and wyne not in resemblance only but in nature and substance as sayd holie S. Cyprian, is changed*, (or transubstantiated) *into the bodie and bloud of Christ, noe bread or wyne remaining: as* vpon Riders Caueat pag. 128. 129. 166. *S. Cyprian, the two S. Cyrills, Beda S. Remigius, S. Bernard, S. Anselme, S. Lanfranke, &c.* doe contestat, & auerre. So that cõsidering what is sayd in the first booke, of Masse sayd by Christ and al his Apostles, and the continuance therof in al and euerie Christian contrie these 16 hondred yeares maugre Deuil, Iew, heretike, and Infidel; together with approbation of al additions and ceremonies therto belonging; & the cõtradictions of Reformers being about it as wel against their owne first opiniõs, as against one another: litle may seeme further to remaine to be manifested of this supernal sacrifice, but what in the points following incidently shalbe touched.

The second Chap.

¶ *By vvhat occasion are the vvoords of consecration pronovvnced secretly?*

ALSO OF PVNISHMENT FOR IRREVERENCE IN SCOFFING the said consecration. Lastly of Adoration and eleuation insueing

Litur. Chrys. Eus. l. 7. c. 9.

THE words of consecration, in the begining, weare pronoũced lowdly, but after for abuse therby insueing, they weare rehearced secretly. when they weare read lowdly, the aunswer of the assemblie was *Amen*, as appeareth in the liturgie

turgie of S. Chrysostom: to signifie, that they auowed the said woords to be true, and that they consented to them according their playne and literal signification.

A pertinent historie of Moscus Euiratus, (whom Damascen, Iohn Deacon, Photius, and the second general concil of Nice, in whose fowrth, and fift acts, the 81. and 180. chapters of the sayd Moscus, are verbatim related; doe commend) belongeth to this place, and shalbe exactly yet breefly translated. In the territorie of Apamea, a towne of Syria, children fedd cattel. As children are wont, diuersly to play, so these, made choise in playe to say masse. They elected a preist, and two respondents. Bread, and wine, they placed vpon a stone, as on ane altar. The two respondents on ether side with vanns refreshed the prieſt. Children then weare next the clergie, and after them first of al others communicated. Because that diuers in those dayes pronounced lowdly the woords of consecration, the children by processe of time had also learned them, and knevv them by hart.

So then, they hauing orderly proceeded through al ceremonies of ecclesiastical discipline, befor they broke the bread, and communicated, a fier discending from heauen, consumed al that was propownded together with the stone. VVherwith they as halfe dead fel flatt, and senseles on the grounde. In the ende their parents moued with their extraordinarie delaie and absence, first sought them long, and after fownd them in their lamentable amazement, not able to speake in 24. howres. Instructed by them at leinth of the whole circumstances, they presented both the parties and their narration to the Bishope. He also astonished at the strangenes of the miracle, issued together with his clergie, perused the place, and perceaued euidently al to be according their reporte. For perpetual memorie therof he erected an abbaie, wherof the high altar stood wher the fier had discended: in which monasterie he also inclosed al the children.

S. Dam. l. 1. de imag. in fine. Io. Diac. in v. S. Greg. Photins apud Aloisium lipo. ep. ad additiones super pratum spirituale. Moscus in prato spirituali. c. 196.

The vanns mentioned in this historie, are also specifyed by S. German patriarch of Constantinople, to haue bene vsual in

S. Ger. in mystica contemplatione rerũ ecclesiastic.

in the greke Church. *Flabella vero, & Diaconi, indicant Seraphim sex alis predita,* The vanns, and Deacons, do signifie the Seraphins, hauing six wyngs: which Seraphins are to be vnderstood euer to haue attended on our Sauiour. So the deacons saith he, as in a certaine extasie turning backward their vanns, and them selues after the consecration til *Pater noster* was sayd, did betoken the admiration, and astonishment, of the Seraphins, at the amazing mysteries of Christ.

Vide Bredem. l. 1. c. 43. Bucchinger in tyrocinio de sacro Altaris Mysterio, Clictoueus l. 3. elucidarij. Bredenbach. l. 1. c. 60.

The successe of these yong preistes was more prosperous, then of others who in greater malice (as yee may reade in authors quoted, did counterfet the saying Masse. Such also was Hermanus Aldareich, in Gouda anno 1574. *He with like consorts, visiting a sicke Catholike, in derision said, that by likelyhod he would die the willinger, if he had first heard Masse. After, in haste Herman sought out vestiments, attired him selfe, proceeded in saying Masse, til he came to* AGNVS DEI. *A hastie messenger, at that instant, aduertised him that his wife was in trauaile.* (By this yow may suppose, whether conueniently preists should be marryed when in the midst of their deuotions they should oft be interrupted with such destractions.) *He therupon abrupted his derision, flong awaie his ornaments, and made al hast homeward. In the waie he heard, that his vvife was deliuered happilie, of twines. Reioycing therat* (but not so long as his pleasure had continued at Masse) *he came to his howse, and their was informed, that both wife, and children vveare deade. Nether so, vvas the tragedie, ended. For the next daie, he, and al his assistents at masse, dyed of the plague.*

Besid which proofes, that the woords of cõsecration should not be lowdly recited, euen Luther him selfe was of that opinion. *Præceptum esse canonem Missæ, qui solus proprie est Missa, prosa voce legi ne audiatur,* it to be a precept, that the canõ of the masse which onlie is the masse proprely should be read secretly, and not to be heard. Thus you haue the verie monstrouse head of Reformations cut away from him selfe after, and from the posteritie: although (like the hydra of Hercules) for one head chopt of commending and approuing the Masse, he redubleth two at other times blaspheming it.

Lit. to. 1. vvrit. ãnno 1550. pa. 18. 6.

For

For the point of adoration, S: Chrysostom supposed it to be requisit, when in great assurãce, he sayd: *Neque angelos, neque archangelos, non cælos, neque cælorum cælos, sed ipsum horum omnium tibi dominum ostendo*, I do not shew the Angels nor Archangels, nor heauens, nor heauens of heauens, but the Lord of al these. This (saith S. Hilarie) *contingat plane his verum non esse, qui Christũ Iesum verũ Deum esse negant*, may in dede only to thẽ not be true, who denie Christ Iesus to be true god. The vniuersal Canon of the Aethiopians, (who in the remotest parte of Afric haue from the time of the Apostles, retained their beleefe, without communication of al other Christians) hath an obseruation, of the Deacons loude proclamation, *Al yow that are repentant, bow downe your heades, stand vp, to adore: vere hoc est corpus, & hic est sanguis Emanuelis Dei nostri*. Truly this is the body, and this is the bloude, of Emanuel our God. VVherupon euerie one in the Church, cryeth owt, *Credo, Credo, Credo*, I beleeue, I beleeue, I beleeue. The woords of S. Cyril, are conformable to this ceremonie. *Accede pronus, adorationis in modum, & venerationis*, approch, stowping, or inclining in maner of adoration, and veneration.

S. Chrys. ho. 24. in 1. cor.

S. Hil. l. 8. de Trinit.

To. 6. Bibliothecæ sacræ. in missa, seu canone Æthiopum.

But our Reformers requyre a precept for this adoration. I aunswer, such precept to be giuen by god, saying, *thou shalt adore thy Lord thy God*. By vertue of which precept, the sheepheards did not a misse, in adoring Christ newly borne, nor also the three kings, nor after the leaper, or the Chananean woman or the blind man. Also Catholicks, that they do not incurre iudgement (as the Apostle forwarneth) in doing otherwise *do discerne the body of our Lord* Knowing it, cõsequẽtly they know him to be adored. And so Reformers that are not wholy abandoned to a reprobat sense, do accord therto. Among whom the first, & cheefest, Luther, VVestphalus, Kemnitius, Schlusselburg, Glicznerus, Carolstadius, Bucer, Brentius, haue opposed them selues to al the contrarie opinion, esteeming them but *Epicures* and their opinion against adoration of the B. Sacrament *Blasphemam, impiam, damnatam, blasphemouse, impiouse damnable*: as particularly appeareth in Kemnitius. So that this their

Deut. 6. Mat. 4. Luc. 2. Mat. 8. Ioa 9. Mar. 18 1. Cor. 11. Luth. in formula Misse. VVestphal. con. lascum. fol. 92. Schlus. l. 1. theol. Cal. art. 19 Kemn. in exa. conc. Trid. sess. 13. c. 5. Buc. in coll. Ratisp Breut. in Apol. conf. VVittemb. Carol. ad Alb. Durerium. kemnit ep. ad Ioa Georgiũ. 24. Ian. 1584.

spirit of contradicting both vs, and one another of them selues, prouoketh me in this place to say, vvith glorious S. Hilarie. *Ecclesiæ triumphus ex omnibus est: dum in eo hæresis contra alteram pugnat, quod in hæresi altera, Ecclesiæ fides damnat* The triumph of the Church insueth euery way: whyle one heresie ouer throvveth another, in that, vvhich in one of them the faith of the Church condemneth. By which their discord (the natural hand mayd of errour) *Dum hæretici omnes se inuicem vincunt, nihil sibi vincunt, sed nobis*, whyle one of them vanquisheth another, they vanquish nothing to them selues, but to vs.

S. Hilar. l. 8 de Trin. circa medium.

Ibid.

Nether is it extraordinarie to Gods holy prouidence when thes Balamits are become mercenarie blasphemers against this adoration, that God by brute beasts, doth disproue them. Cæsarius recompteth, *that Oxen in the plough had adored the ciboire of hostes, which theeues had cast avvaye neere Komele in Alemaigne.* S. Bonauenture reporteth, *that the litle familiar sheepe of S. Francis, euerie daie at the eleuation time, to the admiration & greater deuotion of many, did kneele, bow downe his heade, and seeme humblie to adore.* Albert Bishop in Prussie doth recit, *that a woman by the Deuils suggestion, threvv a sacred host among huskes to the swyne. And that the very swyne humbled their bodies, & adored it* VVherby we many the rather beleeue S. Austin, that *non solum non peccamus adorando, sed peccamus non adorando*, not only we offend not, in adoring, but we offend in not adoring. And let Iohn Husse (of whom England by testimonie of Horne glorifyeth, saying: *I ame the contrie which brought foorth the b. Man Iohn Husse, who begot Luther, who begott truth*) resolue our late English Reformers how great their impietie is denying the lawfulnes of this adoration, he saying. *Aue deitatis forma, Dei vnionis norma, in te quisquis delectatur qui te fide speculatur. Non est panis, sed est deus, homo liberator meus.* hayle forme of deitie, Rule of Gods vnitie. In the is euery one delited, who by faith the behouldeth. It is not bread but God, Man our redeemer. Let this suffice for adoration, with that which is els wher said.

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S. Augtin psa. 84.

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As

Luc.22.v.19. 1.Cor.11.v.24. 25. As oft as yovv shal do these things, in my remembrance yow shal doe them.

Only yow may conceaue, vvhat I admonished, that these vvoords founded on scripture, and extant in al liturgies, do commend a continual remembrance toward the benifits of Christ. *Optima beneficiorum custos, est ipsa memoria beneficiorum*, the cheefest treasurie of benifits, saith S. Chrysostome, *is the very remembraance of them.* It is proued in treating of the Crosse, and needeth no superfluouse recapitulation.

S. Chrys. ho. 26. in Mat.

THE THIRD CHAP.

¶ *Of the Consecration allovved and practised by Puritans and other reformistes.*

pag.121.122.123. FIRST the manner specified by M. Rider is to be deliuered in these his owne woords. Now the true Apostolical consecration is this when the elements of bread and " wine are set a part from their common vse, and applied to a " holie vse, according to Gods word: and vvhen the lavvful " minister hath taught the prepared Comunicants the greuous- " nes of their sinnes: the greatnes of Gods wrath: the sufficiencie " of Christs merits fully to appease the same: the nature of the " sacrament, which is a commemoration of that passion, the of- " fice of faith to apprehend and aplie Christs merits promised " in the word, and tendred in the due administration of the " Sacraments then is there I say, a right Consecration of the Sa- " crament.

I haue shifted this consecration in my aunswer to M. Riders Caueat pag. 122. 123. declaring whence he hath borrovved it, hovv vainly he hath auerred it, hovv opposit it is to the holie institutiõ of Christ as not containing one only sillable mentioned by any Apostle or Euangelist. yet as if it weare curner and wholy

wholy and precisely deliuered by Christ; and contrariwise al our consecration repugnant to al the ghospel & deuoyde of al other allowance: he exclaimeth in these woords, *Oh damnable heresie that renownceth Christs institution, and followeth mans inuentions.* I allow these woords to be true that it is a damnable heresie that renounceth the Institutiõ of Christ, and adhereth to mans false and foolish inuentions: but ame persuaded their application to be impertinent from them selues to vs. For if we hould, approue, and imitat the institution of Christ (as appeareth by considering what the Apostles and Euangelists deliuer as wel for al the substance as for al the circunstance) as celebrating what Christ and his Apostles for mater and maner had instituted euen by confession of Reformists; & they contrariously eschue the sayd institution, and al parcels therof: is not their blindnes, pernersitie, shamelesnes apparent, who appeach and reproach vs with their owne notoriouse impietie?

Scripta legis, celebrata legis certamina, Lector,
eia age, iudicio stabit vterque tuo.

Our forme and Riders forme, Reader, thovv doſt behould,
Denounce of vs with Christ whether the truth doth hould.

But that it may better appeare, I wil produce what els wher I said herof least that such as haue not my defense against Rider may be ignorant of much good stuff fitt to be knowen concerning this point. My aũswer I made as followeth. I let your therfor vnderstãd, that the Current (or vvhole congregation) of Protestants, declineth as from a serpent from the woords of Christs institution making clowds and shaddowes of woords, mists and obscuritie of sentences, somvvhat sauouring fained pietie, to be his institution and not his owne woords. Vvitnes *Bullinger* pronouncing in plaine tearmes, *ther is noe vertue at al in rehearsing the woords of the Lord in the supper*. And he confirmeth

Cathol. Confutat of M. Iohn Rider pag. 122. 123.

Decead. 5. ser. 6.

Zuingl. to. 2. resp. ad Confes. Luth. fol. 431.

meth at by authoritie of Plinie a pagan. witnes *Zuinglius*, saying: *that none can euer giue any sownd reason or authoritie that commaũdeth the woords of Christs institution to be redd in ministring the supper.* VVitnes *Iohn Scut*, *that the Caluinists do so hate the woords of Christs institution, that they can not abyde ether to see, or to heare them.* VVitnes *Iohn Lassels*, one of *Foxes* Martyrs, *that Christs woords should not be spoken in the institution, considering that S. Paul durst not mention them.* VVitnes one *George Sephocard* a Scotish Protestant Martyr ministring the communion without Christ woords of institution. VVitnes the protestants in Switzerland, wher by declaration and approbation of *Zuinglius, & Bullinger, the people sitt al along in ordre vpon formes, & giue eare to one reading the* 13. *Chapter of S. Iohn*, withowt Christs institution. *In the meane season is bread caried about in paniers & wyne in glasses, one giuing bread & wyne to an other, & soe endeth* say they, *the communion.* VVitnes others of England also practising the same prophane indecencie toward their supper of whom wee haue treated numb. 39. VVitnes *Beza aduising to ministre the cõmunion*, vvhen ther is noe bread or vvyne at hand *in any other food*; contrary to Christs institution, and Christendoms practise. VVitnes the Scotish Communion booke wher the woords of Christs institution, are cleerly and carefully auoydest as not allowable. VVitnes lastly *Luther*, saying of this sorte of people. *They feare least they should stumble & breake their necks at euery sillable which Christ pronounced.*

Io. Scut. l. 50. causar. cap. 13.

Fox acts and Mon. pag. 666. 667.

Buchanã. hist. scotic. l. 15. pag. 523.

Zuingl. to. 2. Expos. fid. Christ. fol. 565. 564. Bulling. in ep. ad Heb. c. 10.

Beza. epist. Theol. 2 pag. 27.

In the administration of the l. supper Luth. to. 7. defens. verb. cœnæ. fol. 383.

If therfor I vvere a good preacher I shovvld not soe long haue omitted to repeate my text: *Oh damnable heresie that renounceth Christs institution, and followeth mans inuention.* I might haue more amply witnesed their hatred against Christs woords, if I had intended to glorie and florish in superabundant prolixitie. Onely to conclude, let vs not be ignorãt that *Svvenkfeld* flouted at Christs vvoords by testimonie of *Schlusselburg*. *Peter vermil* (otherwyse called *Peter Martyr*) first tearmeth *Hoc est enim Corpus meum*, for this is my body, but a fiue vvoorded proofe: next he trembled not to say; *non tam verbum diuinum, quam etiam verba naturæ sequenda esse in theologia.*

Schlussel. l. 1. Theol. Co. art 32. Dialog. Comment. in lib. Reg. vide her. apud Feuardent in enter mãgerie

gia. The diuine woords ought not to be followved ſo much in diuinitie, as the vvoords of nature. Victorius no leſſe blaſphemouſly ſaythe: *ſiniſtro oculo reſpiciendum eſt ad verba Chriſti, dextro vero ad naturas &c.* Vve muſt looke with the left eye at the woords of Chriſt, but vvith the right at natures of things. This much in that place. Beſide vvhich, to this mater belongeth vvhat in the aunſwer of Oxfoord to the Puritãs petition pag. 11. is ſaid: *But that it' shovvld be miniſtred vvith a ſermon is abſurd. And hath bread many a vaine and falſe opivion: as if not the vvoord of Chriſt inſtitution, but rather the vvoords of a Miniſters expoſition, vveere a neceſſarie and eſſential part of communion.* Behould, behould deluded Reformiſts, how litle regarde is giuen to Chriſts Inſtitutiou, by thẽ vvho pretend only for ir to leaue al Chriſtian inſtitutions, and not to ſwarue ane inche from the text, and tenoure, of the Goſpel. Conſidre, how it is demonſtrated to al behoulders and not concealed from any not vvittingly blinded.

Al vvhich duely conſidered, ſentence may be giuen by euery one to whether of vs doe belong the foreſayd woords: *oh damnable hereſie that renounceth Chriſts inſtitution & followeth mãs inuentions.* And is not this a miſerable labirinthe of our Reformers? to ſwarue and retire not only from Chriſts inſtitutiõ but alſo from their owne Communion bookes (eſtabliſhed by ſoe many actes of Parlament, and formed and reformed with ſoe great ſuppoſed Caution) in which the woords of Chriſt haue hetherto bene mantained, and nou are as aforſaid diſdained by the brethren, for ſuch ſenſeles and fanatical inſtitution of ther owne, foiſted by them vnder the name of ane inſtitution of Chriſt, whom and al his inſtitutions they diſable and diſgrace. Vvhich is in al mens ſight to teſtifye, and aſſure, that they rather ſtand for Antichriſt then for Chriſt, for Caluins hereſie then for Chriſtian pietie. But this belongeth to other controuerſies alreadie extant and heereafter to be pnbliſhed vpon occaſion and opportunitie. Interim, I ende in my text: *oh damnable hereſie &c.*

THE FOVRTH CHAP.

¶ *The text and Annotations from the eleuation to the Memento.*

VNDE ET MEMORES DOMINE, &c.

So being myndful we thy seruants, as also thy holie people, of the same Christ thy sonne our Lord, of so blessed passion, and resurrection from the nether parts, yea and of his glorioufe ascension into the heauens, we offre to thy glorioufe maiestie of thy benifits and gifts, (*he crosseth thrise ouer the host and chalice*) a pure host, a holie host, ane immaculat host, the holie bread of life euerlasting (*in so saying he croßeth the host, and in the vvoords follovving, the chalice*) and the chalice of perpetual saluation. *He proceedeth vvith hands displayled.*

SVPRA QVE PROPITIO AC SERENO.

Ouer which vouchsafe to regarde, with a merciful and cheerful countenance, and to avow them, as thovv hast dayned to accept the gifts of Abel thie childe, and the Sacrifice of our forfather Abraham, and vvhich thy great preist Melchisedech offered to the, a holie sacrifice, an immaculat host.

SVPPLICES TE ROGAMVS.

We humblie beseech the, Omnipotent God, command thes to be brought, by the hands of thy holie Angel, vnto thy high altar in the vievv of thy diuine Maiestie. That as manie (*he kisseth the altar*) of vs, as of the participation of this altar, shal receaue (*he crosseth once the host, and once the chalice*) the most holie bodie, and bloude of thy sonne, maie be replenished (*he blesseth him selfe*) vvith al celestial benediction, & grace. Through the same Christ our Lord. Amen.

ANNOTATIONS VPON THE PREMISSES.

THE priest placing, couering, and adoring the chalice, with extended hands (in such wonted maner as nether in height nor breadth, they exceede his shouldres) conioyneth these woords, consequently to the precedent; professing in his owne and the assemblies name, that they are myndful of Christs benifits. VVhich accordingly they are to make good, in being at that tyme in some actual meditations, and prayers of thanks giuing.

S. Ambr. lib. 4 de sacrā. c. 6. lib. 5. c. 4. S. Clem. Const. l 8. c. 12. Rom. 12. 1.

Al this whole prayer is in a maner recorded by S. Ambrose, and by al liturgies, and not omitted by S. Clement. The woords, *a pure host, a holy host*, &c. haue correspondēce to lyke woords, of S. Paul: *a liuing host, holy, pleasing God*. VVe tearme such host the benifit and gift of God, as being such gift of vvhom the Prophet saith, *a child is borne to vs, a sonne is giuen to vs*. The ceremonies of blessing, extended hāds, kissing the altar, &c. beforamply, and seueraly are confirmed.

Rom. 12.

Isa 9.

VVe request Gods cheerful contenance, and acceptation, (al-

(although otherwyse they can not vvant toward this sacrifice) in imitation of Christ him selfe, requesting his father *to glorifie him*, and instructing vs to pray that his fathers *name should be hallowed*, &c. which must euer be no lesse without our prayers then vvith them: but by our prayers, ther being soe, is made beneficial to vs, and a cause that for signifying our good vvil, God may bestovv on vs an immortal revvard, as if he had obtained much by such our suffrages. Also (as our seely deuotion is concurring or cooperating in this sacrifice) vve may intreat God to behould it vvith a merciful, and amiable regarde, as he did the sacrifices of Abel, Abraham, and Melchisedech. According vvhich signification, vve also request the Angels to represent our act, on the heauenly altar; which is al one, as to request their excusing our defects in the presence of God. For God needeth noe informers of any proceedings, al things being most present and apparent to him.

Ioan.19.

Nor is the sense of this petition, to be grossely, or materialy vnderstood of any local translation, or material altars, but only of a spiritual and metaphorical application. VVherof, the spiritual and metaphorical altars, oblations of Angels, and like maters mentioned in the Apocalips, and Prophets, are abundant defences and protections against al blaspheming Reformers.

Hpoc.c.7.c. 8.c.21.

Ther is a particular petition, mentioned for them that intend to communicat: wherof, 'god willing, we wil shortly be myndful. Such communicants for such their deuotion (as appeareth by the premisses) may applaud to them selues of a singular benefit attained by particular commendation in this solemne legation of the priest during the act of his function; and be infaillibly assured, that beside their owne priuat helping the selues, and the 'common or vniuersaly protection befor specifyed by S. Ambrose, they haue ane incredible treasure and aduantage beyond al others also present at Masse who do not in like maner communicat: which appeareth more abundantly in our peculiar treatise of frequent communion.

THE

THE FIFT CHAP.

¶ *Of the ſecond Memento for the dead. Alſo of Purgatorie.*

Haue remembrance, ô Lord, of thy men, and vvomen, ſeruants, vvhich haue gone befor vs, and ſleepe in the ſleepe of peace. (*during his remembring ſuch as he vvould commend, he ioyneth his hands, & after diſioyneth them*) To them ô Lord, and al reſting in Chriſt, vve beſeech the graunt a place of reſt, light, & peace. Through Chriſt our Lord.

IN all liturgies of S. Iames, S. Marke, S. Baſil, S. Chryſoſtome, &c. this remembrance of the dead, is diſtinctly ſpecifyed. Tertullian ſayth: *tradition of the Apoſtles hath deliuered vs prayers for the dead.* S. Chryſoſtome, and S. Auſtin: *It was ordayned by the Apoſtles, that in the dreadful myſteryes, ther should be eſpecial prayers for the dead.* S. Damaſcen: *The diuine Apoſtles of our Sauiour ordayned, that in the dreadful, pure, and vital myſteries remembrance should be made of them that deceaſed in fayth. VVhich the Catholick Church, through the whole worlde hath firmely, conſtantly, and without al contreuerſie from that tyme retayned, and will retayne to the worlds ende.* To thes fower witneſes, I wil add the very Reformers. Firſt, Luther: *credo fortiter, imo auſim dicere, ſcio purgatorium eſſe. Credo, ſcio, mihi certiſſimum eſt, purgatorium eſſe.* I beleeue ſtidfaſtly, yea I dare bowldly ſay, I know, purgatorie to be. I beleeue, I know, it is to me moſt certaine, ther is a purgatorie. *Tenemur, & debemus, illis ſubuenire orando, ieiunando, eleemoſinas dando,* we are bownd, and we owght to help, *miſeras animas, patientes pœnas inenarrabiles,* the miſerable ſowles ſuffering vnſpeakeable paynes; by prayers, faſting, and almes.

Tertul. de corona Milit. c. 3.
S. Chriſo ho. 69 ad pop. & ho. 3. ad philip.
S. Aug. de verb. Apoſt. ſer. 32. & toto lib. de cura promortuis. S. Damaſc. orat. de fidelibus defunct.
Luth. in diſp. lipſiaca.
Luth. to. 1. Vvirt. 6, pag. 112. to. 2. pag. 114 b. Tom. 7. Germ. Vvirt. an. 1554. fol 7.
Vrban. 1. par. oper. in formula recte loquẽdi. fol. 86.
Muſc. loc. cõ. de orat. 515.
Bulling. dec

almes. *Vrbanus Regius confesseth*, that S. Paul doth confirme prayers for the dead. *Musculus*, the antiquitie therof befor S. Hieroms tyme. *Bullinger, and Zuinglius*, such to be the doctrin of the Fathers. *Caluins minde in this article, is els voher made knowen.*

4. ser. 10. zuin. to 1. epicher. de canone Missæ. fol. 185. in fra. Rescrip. tit. 9.

PROOFS FOR PRAYER OF THE DEAD, BY SCRIPTVRES, according exposition of the ancient fathers.

THE first testimonie, of scripture. *The most valiant man Iudas making a collection of twelue thowsand dramms (or peeces of seuen pence) of siluer, sent them to Hierusalem to be offered for the synnes of the dead. It is therfor a holy and holsome thought, to pray for the dead, that they be absolued from synnes.* Vpon which testimonie in it selfe most playne, and most irrefragable, (wherby Reformers, for thier last refuge, do denie these bookes to be canonical, or true scripture,) thus sayth S. Augustin. *In the booke of Machabees we read that sacrifice was offered for the dead, but although it weare not read in the ancient scripture, yet great is the authoritie of the Church, in which such is an inueterated custome.* Behowld, how he declareth the booke to be canonical, as also scripture not to be the sole rule of our beleefe. Luther consenteth, saying: *facile persuadeor de purgatorio in scripturis fieri mentionem, vt Mat. 12. v. 32. Machab. 12. v. 34.* I ame easely persuaded in scriptures of purgatorie mention to be made: as Mat. 12. 32. Machab. 12. 34. In the conference of protestants and puritans befor the kings Maiestie is declared, *that the obiections made against this booke, and others* (called by Reformers Apochriphal) *weare the owld cauils of the Iewes, rehersed by S. Hierome, who was the first that gaue them the name of Apochripha. VVhich opinion vpon Ruffinus his challenge, he after a sort disclaimed:* of which point more may be fownd in my annotations vpon the Epistle, &c. For which our aduersaries declaration, and much more for the authoritie of S. Cyprian, S. Nazian-

2. Machab. 12.

S. Aug. l. de cura pro mortuis c. 1. Luth. to. 2. Vvittember. pag. 114. b. pag. 60. S. Cypr. l. de exhor. mar. & l. 1. ep. 3. Naz. orat. de Mach. S. Amb. orat. de obitu. Valentiniani. Conc. 3. Car. can. 47. Gel. r. de lib. sacris Inno. ep 1. ad exaper. s. Aug. de doc. Chr. c. 8. & de cui. 18. c. 36. &c.

Nazianzen, S. Ambroſe, S. Innocent, S. Auguſtin, the third Carthaginian Concil, Gelaſe, Iſidore, Caſidore, &c. al regard is taken away from obiections of Reformers, againſt this booke, and conſequeutly againſt purgatorie; ſuch and ſo aſſured being the defenders, againſt ſuch aud ſo erroneouſe impugners. Alſo whether S. Hierome throught ſoundly in thes bookes being Canonical, or noe; I wil ſhortly ſhew, that he thought ſowndly of the doctrin of prayer for the deade he ſaying *yea*, therin, wherin Reformers ſay *Noe*.

The 2. teſtimonie of ſcripture. *And thow be caſt into priſon, Amen I ſay vnto the thow ſhalt not departe from thence, till thow rendre the laſt farthing.* This teſtimonie, is applyed to purgatorie, by Tertullian: *carcerem illum quod Euangelium demonſtrat, inferos intelligimus; & nouiſſimum quadrantem, modicum quoque delictum, mora reſurrectionis illic luendum interpretamur.* VVe vnderſtand by the priſon, which the goſpel demonſtrateth, the nether parts; and the leaſt farthing, ſome ſmall offenſe, ther to be purged with ſome delaye of reſurrection. In lyke maner doth S. Cyprian expownd the ſame place.

Mat. 5.

Tertul. l. de anima c. 35 & cap. vlt.

S. Cypr. ep. 52.

The third. *It ſhall not be forgiuen the, nether in this world, nether in the world to come.* By this text, Luther him ſelfe, in his forſayd woords, is perſwaded, that ther is a purgatorie, it being inſinuated, that ſome ſynnes may be remitted in the next lyfe: yet not in heauen, for ther no defyled thing entreth: nether in hell, for thence ther is no redemption: and conſequently it muſt be in purgatorie, which only remayneth. So S. Auguſtin, and S. Gregorie, do vnderſtand this place.

Mat. 12.

S. Aug. de ciu. l. 21. c. 11. S. Greg dial. l. c. 39.

The fowerth, *the woorks of euers one, of what kynde they are, the fyer ſhall trie.* Firſt S. Ambroſe reporteth this place, to purgatorie: *ſo ſhall we be ſaued as by fyer, for althowgh we ſhal not be conſumed, yet ſhall we be ſcorched.* Secondly Theodoret: *ſome wilbe purged by fyerie flamms, others will receaue ſentence of eternal damnation.* Thirdly S. Auſtin: *they who haue deſerued temporal punishment, ſhall paſſe throwgh a fyer, of which the Apoſtle ſayth, he ſhalbe ſaued, yet ſo as by fyer.* Fowerthly S. Hierome: *As the deuils, and al Infidels, are tormented eternaly: ſo ſynnfull Chriſtians, whoſe*

1. Cor. 3.

S. Ambroſ. in pſ. 36. Theodoret. ad 1. co. 3. S. Aug. ho. 16. ex 50. ho. Euch. c. 67. 68, 69. de ciu. l. 21. c. 13. & ſeq. de Gen. l. 12. c. 20. S. Hier. in Iſa c. vlt. in fine. In

whoſe woorks by fyer are to be proued, and purged, haue a ſentente intermedled with mercie. The ſame doth he repeat els wher. Vrbanus Regius, as is ſayd befor, being a Reformer, vnderſtandeth S. Paul to ſpeake of purgatorie, in this place.

Amos c.7.

In Oſe. c.14.

Hauing giuen this ful ſatisfaction of prayer for the dead to our Reformers who profeſſe to beleeue altogether with ſcriptures, or fathers, and with the faith of the firſt fiue hondred yeares: I wil now conuert my ſelfe to Catholickes, to perſuade them to preuent the paines of purgatorie, and to ſuccoure their frends therin reſtrayned.

Firſt therfor, I ſay ſuch paines to be moſt vehement. S. Cæſarius Biſhop of Arles, of famouſe ſanctitie, (who liued in time of Pope Symmachus, long befor S. Gregorie) ſaith to them, who affirme they care not how long they be in purgatorie, ſince they are ſuer to be ſaued: *nemo hoc dicat fratres chariſſimi, quia ille ipſe purgatorius ignis durior erit, quam quod poteſt pœnarum in hoc ſæculo, aut videri, aut cogitari, aut ſentiri*: let noe man ſay ſo, becauſe that very ſame fyer of purgatorie is ſharper then al the paynes that in this world, may be ſeene, or conceaued, or indured. The ſame is in manifould places the opinion of S. Auguſtin, of S. Gregore, S. Bernard, S. Anſelme, & S. Thomas. And by ſome it is thowght nor inferior to the paynes of hel, excepting only the æternitie. yet had I rather thinke with principal diuines, that it is not inflicted by Deuils (although by the citatiõ out of Beda, by the lyfe of S. Bernard, & other likelyhods, it might ſo be ſurmiſed) whom they had in their lyfe time ſurmonted, and conſequently ſhould not after their lyfe, be ſubiected vnto them, or their correction.

Cæſar. Arelaten. ho. 7. & 8. S. Aug. ho. 16. 50. homil. de cura pro mortuis c. 18. In pſ. 38. S. Greg. in pſ. 34. Beda Ib. & in hiſt. l. 3. c. 19, &c. S. Ber ſer. de obitu Hũb. S. Anſel. 1. Cor. 3. & in elucid. S. Tho. in 4. d. 21. q. 1 a. 1. In ep 206. inter ep. Aug Suar. to. 4. d. 46. ſec. 3.

Secondly al ſuffrages, ſatisfactions, and eſpecialy oblations, or Maſſes, of the liuing, do proffit the dead being applyed vnto them. It is ſo aſſured in Gods Churche, from the begining as appeareth befor, that ſainct. Auguſtin, and S. Epiphan, noted it as an hereſie in Aërius, and S. Bernard in the Apoſtolicis, *to affirme, that prayers, and ſacrifices, ſhowld not be offered for the dead.* So farr weare them ſelues from beleeuing that hereſie then, which now is a point of beleefe among Reformers

Conc. Trid. ſeſſ. 25. can. 1. S. Aug. her. 53. S. Epiph. her. 75. s. Ber. in cant. ſer. 66.

formers. Al churches, chapells, Abbayes, prebēnds, and other fundations builded for benifit to ſowles departed, do manifeſt ſuch to haue bene the beleefe of the whole world. The proofe for ſuch mutual aſſiſtence is, that they are members of the ſame bodie: therfor by one another they may be holpen. yea the very Saincts in heauen do pray for the purged, according S. Auguſtin; eſpecialy for them, that are buryed in their protection, as being al membres of the ſame myſtical bodie. vpon which former beleefe of mutual helpe, S. Monica (mother to S. Auguſtin) not caring wher ſhe ſhould be buried, ſhe only requeſted *to be remembred at the altar.* And S. Auguſtin him ſelfe prayed: *Inſpire, ô Lorde, vnto al my brethren, that who ſoeuer of them ſhall reade this, may haue remembrance of my father, and mother.* The ſame I humbly requeſt in the behalfe of my Parēts benefactours (eſpecialy for M. George Blacknie of Rikenhout my ſingular benefactour during my impriſonment) kinsfolke, and al to whom I ame obliged ſpiritualy, or temporaly, that of Charitie, (for my paynes in this treatiſe) al readers would ſay for their ſowles repoſe, *Requieſcant in pace. Amen.*

s. Aug. de cur. pro mor. c. 4.

Idem. l. 9. Confeſſ.

VideSuar. to. 4. in 3. p. prop. finem.

To inſert in this article the theological diſputation, how one may ſatisfie for another, or how Indulgences are authoriſed &c. I thinke it not conuenient. I abruptly ſay, with the Catechiſme of Pius. 5. *The mightie bowntie and clemencie of God, with greateſt prayſes, and thanks, is to be extolled, that hath grawnted to human imbicilitie, that one may ſatisfie for another.* Agayne, with S. Mathew: *what ſoeuer thow* (head of the Chruch) *ſhalt lewſe n earth, ſhalbe lewſed in heauen.* That this ſhowld be extended to purgatorie, it being in earth, I can noe more dowbt, then him to be true that ſayd it.

In fine, de penitentia, n. 61. Mat. 16.

I remitt the reſidue concerning prayers for the dead, to the Chapter of the admirable effects by the heuēly ſacrifice toward the liuing, and dead.

The sixt Chap.

¶ *Of the last prayer of the Canon, and of the saincts remembred therin.*

NOBIS QVOQVE PECCATORIBVS.

To vs, also sinners thy seruants, trusting in the multitude of thy mercies, graunt a parte, and societie, vvith thy holy Apostles, and martyrs: vvith Iohn, Stephen, Mathie, Barnabe, Ignace, Allexander, Marcelin, Peter, Felicitie, Perpetua, Agatha, Lucia, Agnes, Cæcilie, Anastase, and al thy saincts. Into vvhose compagnie, not the esteemer of vvorth, but of pardon, vve the beseech giuer of al things, admitt vs. Through Christ our Lord. By vvhom, ô Lord thovv createst al thes good things, (*he thrise bleßeth the hoßt and chalice together, saying*) thow sanctifiest, thovv quickenest, thovv blessest, and presentest to vs. (*he discouereth the chalice, kneeleth, taketh the hoßt in his right, the chalice in his left, and thrise crossing the chalice vvith the hoßt saying*) through him, vvith him, & by him, (*he croßeth thryse, betvvene him selfe, and the chalice*) is to the, God the father almightie, (*he lifteth a litle the chalice vvith the hoßt*) al honour, and glorie. (*he setlesh the chalice, couereth it, kneeleth, ryseth, & sayth*) vvorld vvithovvt ende.

To

TO MAKE ONE VVORKE OF both, I haue deferred the SS. mentioned befor consecration to ioyne them vvith the others mentioned in this place.

OF SAINCT PETER.

CONsidering that Saincte Peter is alwayes preferred in the ghospel as often as the Apostles are numbred, and also declared to be the first by the Euangelist saying, *And the name of the twelue Apostles be these, the first Simon*: we should haue noe reason to iustifie the same done in the Canon of the Masse, considering such the approbation therof by the saide Euangelists conformitie ther to. In dede Beza suspected such preferment of S. Peter in the gospel to haue bene foisted in by some fauourer of Peters supremacie, although he confesseth al copies greke and latin to consent therto. But vngrounded suspition of any point in the gospel, only discouereth the suspecters beleefe to haue bene, and worthelie to be among al Christians, most suspitiouse. For, his charge and dignitie and not for his adge, or voeation (in which S. Andrew his owne brother preuented him) did the Euangelists alwayes name him first. Only in one place S. Paul omitted to name him befor others, as being then in Hierusalem wher S. Iames was Bishop, and farre elder in yeares and countenance, and being thē to proue his owne Apostleship equal to the residue; not therby intending to be ane equal Apostle God knoweth: which *S. Peter* for honour, yea & (according to Tertullian) for dutie he wēt to visit to Hierusalem. I adde also that in the forsaid place to the Galathians, S. Ambrose, S. Hierome, S. Augustin, and Saincte Chrysostome, doe reade S. Peter in first place.

Math. 10. 2. c. 17. 1. Mar. 1. 36. c. 3. 16. Luc. 6. 13. c. 8. 45. 51. Act. 2. 14. c. 5. 29.

Mat. 10. 2.

Beza in Annot. Noui Test. 1556

Galat. 2. 9. Lorin. in Act. pag. 42.

Gal. 1. 18. Tertul de prescr.

pag. 44. 45.

Of vvhoſe ſaying Maſſe, I haue treated in the firſt booke.

Niceph. de S. Petro Metaphraſt 29. Inſ. Baron. anno. Chriſt. 58.

Of S. Peters being in Irland and conuerting ſome to Chriſtianitie, we haue authoritie, and probabilitie. Nicephor (to whom Metaphraſt, & Baronius accorde) ſaith in plaine tearmes: *Eandem doctrinam ad occidentalem oceanum, Britanicaſque Inſulas perfert.* He tooke the ſame doctrine to the weaſt Ocean, and the Britanian Ilands. Now Irland is alwayes acknowledged a Brit-nian Iland, and by Ptolome is called *Britannia parua*, and by Iſaicus *Occidentalis Britannia*, alſo it is firſt in the weſt Ocean.

Vide Canden. edit. anno. 1607. pag. 726.

In the dedicatorie ep. vpon Riders Caueat.

The probabilitie is noe leſſe then the authoritie. Firſt S. Manſuetus (whoſe ſacred bodie is now in Tul in Loraine) being of our contrie, as els wher I haue proued, and ame hereafter to proue, was diſciple to S. Peter, and condiſciple to S. Clement. VVherby may be gathered that S. Peter had conuerted him in Irland, conſidering that the Iriſh could not in thoſe dayes fafelie trauaile abroad as being not only noe ſubiects to the Romans but alſo their enemies by intertaining of ſuch as fledd from their tirannie, as els wher wilbe ſhewed. Secondlie becauſe that Tertullian declareth chriſtian religion to haue begon *In intimis Britianniæ regionibus & locis a Romanis inacceſsis.* In the inwardeſt parte of Britanian Regiõs, and places vnapproached by the Romans: by which woords Irlãd is peculiarlie ſpecifyed; al other places of Britaine being conquered & manifeſt to the Romans, according the ſaying of Aegeſippus, *Nouit Romanus interiora eius petere ſecreta*, The Roman did finde out the ſecrets of Britannie: for which alſo al the Iland was called *Romania* as is els wher to be declared.

Tertul. con. Iudeos

Ageſip. de Claud. o.

Did not the Engliſh new teſtament ſuccinctly touch the principal parts of the lyfe & death of *S. Peter & Paul*, I would abbridge them vpon this occaſion, VVheras now I wil content my ſelfe with glauncing only in this maner at what was for my priuat purpoſe, & the treatiſe in hand.

Befor the ep. of S. Paul.

Of

Of SAINCT PAVL.

S. Paul is named alwayes next to S. Peter, as wel for being both put to death in one tyme, and Citie, as for his eminencie by extraordinarie Vocation, and cooperation.

His being also in Irland may seeme probable by Theodoret affirming, *In Hispanias peruenit & in insulis quæ in mari iacent vtilitatem attulit.* He came into Spaine and proffited in Ilands of the sea. Theod. in psl. 116. & in ep. 2. ad Tim. c. 4. Vide Baron. ad an. 61. Marian. tr. 1. de aduĕtu S. Iac. in Hisp. c. 6.

Of which coming into Spaine, our *Mariana* is to be perused. Now Irland is the first of al Ilands to Spaine; & among Ilands in the former woords that it was vnderstood, may be gathered by *Venantius Fortunatus*, specifying such to haue bene the Britanian Ilands, in which as is shewed Irland is comprehended.

Transit Oceanum vel qua facit Insula portum,
quasq́; Britannus habet terras, &c.

Other probabilities I list not to heape in this treatise wherin I desier noe vncertainties to haue place.

That Sainct Paul said Masse I haue shewed in the first booke and second parte. pag. 44. 45.

OF SAINCT ANDREVV.

S. Andrew ordinarilie is named befor the residne of th'other Apostles as being first called by Christ and houlden (according to Lorinus) for the first Christian by testimonie of Sainct Chrysostome. Of whose saying Masse or offring Sacrifice daylie, the authentical Epistles of Achaia (wherof Lorinus is to be perused) giue plaine assurance in these woords. *To almightie God the true and liuing, I daylie sacrifice not the smoke of frankensence, nor bloud of gotes, nor fleash of bulls, but the immaculat lamb vpon the altar &c.* Mat. 10. Luc. 6 14. Ioan 1. 39. 40. Lorin in c. 1. Act. pag. 43. In ep. Eccles. Accaiæ.

If al

If al weare true in Hector Boethius, parte of the reliques of S. Andrew had bene presented to the king of Picts in the tyme of S. Anthonie. wheras according to venerable Beda the first setling of Picts in Britaine, was in the yeare 446. a ful hondred yeares after S. Anthonies death. Nether at that tyme weare the Picts Christians as not being conuerted but by S. *Ninian*, and S. *Columba*, (vnles Beda be of lesse credit then Boethius) who liued long after: wherfor litle regarde would they haue had of any reliques. In dede being once Christians they became very deuout toward S. Andrew: I know not whether for his being Apostle of Achaia, & Scythia, whence they are sayde to haue issued, or for such reliques, soe to them transported. For soe I reade in Camden owt of ancient rowls. *Oengus siue Vngus Rex Pictorum Deo & S. Andreæ dedit vt esset caput & mater omnium Ecclesiarum in Regno Pictorum.* King Oeng offred to God and Saint Andrew his roial towne (formerly called Regimund) that it should be the head and mother of al churches in the Picts kingdome. As for a booke written by Beda of the memorie of S. Andrew among Scots, Iohn Bale I know maketh therof mentiõ, to whose slẽder credit I leaue it.

Beda in hist, l. 1. c. 12.

Idẽ. l. 3 c. 3 4.

Canden. pag. 763. edit. An. 1607,

Io. Balęus de scrip. Brit.

If the Picts possessed the towne of S. Andrewes in Fife, as is aboue certified; if also they inioyed the whole montains and Ilands disposing and bestowing them at pleasure (as th'Ile Hye to S. Columba &c.) and weare most potent Kings anno 730. as Beda affirmeth; al *Laudonia* not being parte of that Kingdome vntil the yeare 873. as some affirmed, or according others vntil the yeare 960. as Camden recordeth; lastly if neuer any Authour befor these last sixt hondred yeares can be produced naming any other Scotland the greater or the lesse but Irland, or naming otherwyse Irland then absolutly by that name, as if they neuer acknowledged other Scotland: Then, such as haue depriued Irland of al claime to ancient Scots famouse for vertue and learning vntil the sayd tyme, may be knowen as wrongful, as vngrateful: & that the rather, that the truely named Scots now called *High-land* men doe professe them selues Irish; doe consent and complie with

Beda l. 3. c. 3. &c.

Idem. l. 5. c. vlt. & in epit. ad an. 730.

Camden. pag. 687. pag 689.

Irish,

Iriſh, and diſclaime the reſidue as a diſtinct generation. Neuer the leſſe if contrariewyſe I may be diſproued by any (one only Authentical Authour ſhal be accepted) writer, or writing, before the final and fatal deſtruction of Picts, by *Keneth* liuing anno 870: I wil not only relent in my opinion, but alſo yeeld to haue wrongfully arrogated to my nation the greateſt glorie due to Albanian Scots, and make them al ſatisfaction in my power.

Vntil which tyme I preſume to be the more excuſable, that as much as I affirme to the contrarie, is expreſſely auerred by Camden now Hiſtoriographer to his Maieſtie ſaying. *Tunc enim*, (Pictis ad internecionem deletis) *omnis ſeptentrionalis Britanniæ plaga in Scotorum nomen conceſſit, vnà cum citeriori illa regione citra Cluidam &* Edenburgh frith. *Illam enim regni Northumbriæ partem fuiſſe, & a Saxonibus poſſeſſam nemo repugnat; & hinc eſt quod omnes qui Orientalem Scotiæ partem tenent &* Laulandmen, *id eſt* Inferiores *vocantur, ſint Origine Anglo-Saxones, & Anglice loquantur. Qui vero Occidentalem oram incolant,* Highlandmen, *dicti, id eſt,* Superiores, *ſint Scoti, & hibernice loquantur, vt ſupra diximus, infeſtiſſimique ſint iſtis inferioribus qui Anglico idiomate vtuntur.* Canden pag. 90.

So that according to Camden, *Donec Pictos ad internecionem deleuiſſent*, vntil they deſtroyed the Picts, in the aboue ſayd yeare, they remained nameles for any propre prouince in Britaine as tenants at wil to the ſaid Picts: as verifieth Beda in theſe woords. *Nam & Picti terram poſſeſſionis ſuæ, quam tenuerunt Angli & Scoti qui erant in Britania* (without which reſtriction, and clauſe, Beda neuer ſpeaketh of them: wheras he alwayes nameth the Iriſh, *Scotos*, withoutany limitation) *& Britonum quoq; pars nonnulla in libertatem receperut, quam & hactenus habent.* But to this digreſſion Saint Andrew conducted me, wherof at fitter tyme more shalbe byhelp of God manifeſted. Beda l. 4. c. 26. Vide The epiſ. Dedicat. vpon Riders Caueat.

OF S. IAMES MAJOR.

Mat. 10 3.

This Apostle hath the same ordre in the gospel that he hath in the Canon. He was elder brother to S. Iohn: together with whom and S. Peter, he was present at diuers mysteries wherto the residue weare not admitted. He was beheaded eight yeares after Christs ascension. By diuers he is sayd to haue preached in Spaine and the western contries, and in the so called New Legend of England in the lyse of S. Patrike, to haue also visited Irland. Baronius in his 9. Tome repugneth, and the Roman Breuiarie first saying absolutly that he had bene in Spaine, now affirmeth only such to be the tradition of Churches in Spaine. Also the Breuiarie of Toledo dissenteth from the residue, it supposing that he had not bene in Spaine. yet our Late wryters mould faine maintaine his passadge from Spaine into Irland: which I would also faine beleeue vpon good occasion.

Mat.17.1.c, 26.37.Mar.5.

37.Marian. tractatu de aduentu S. Ia.

Iansenius doubted vndeseruedly this S. Iames to haue bene Bishop of Hierusalem befor S. Iames minor: of which neuer other Doctour or Father had supposition, nether is ther any lykelihod that he had bene. Yet occasion of so thinking might be taken by S. Ambrose, S. Augustin, Emissene, the Interlineal Glosse, teaching, Iames that was present at the Transfiguration to haue first mounted to the priestlye Prælacie. But they mistooke the Minor, for the Maior.

Ianſ. in Concord.c.17.

Vide Lorin.in c.1.Act.pag. 43 & in c 12.

This Apostle together with S. Iohn was surnamed *Boanerges* for their extraordinarie zele. He was the the first martyr of the Apostles. His sepulchre in Compostella, is one of the most frequented & miraculouse pilgrimages in the world. I pray God prosper a good begining for our Contrie therin. Of his perpetual chastitie Epiphanius excludeth al doubt: wherby may be knovven hovv litle he participated of Protestancie.

Mar.c.3.16. 17.vide Lorin loc.cit.

Epiphan.her. 58.

OF S.

OF S. IOHN.

This Apoſtle, Euangeliſt, Propher, perpetual Virgin, brother to S. Iames ſurnamed alſo Boanerges, peculiarly beloued of Chriſt, is both ſufficiently knowen by his owne Goſpel, & by a compendiouſe relation of his lyfe befor his ſayd goſpel in the Engliſh new teſtament of Rhemes.

The only goſpel of S. Iohn, Luther profeſſeth to accept but Caluin diſlyketh parte, and Beza ane other parte. Vpon Riders Caueat pag. 32.

His being commonly called Theologus by Greeke & Latin Fathers for his eminent writings (yet ſo as not alone, for Theophilactus calleth his brother Iames, *Theologum vocaliſſimum*, a moſt ſhril Diuine) bred occaſion to moſt ſectariſts, (being apt vpon euery light coniecture to runne into al extrauagant errours) to denie him to be Authour of the Apocalips: becauſe it is ſet foorth in the name of S. Iohn the Diuine, or Theolog, not otherwyſe named in that place, Apoſtle. But they at leinth commonly acknowledge S. Iohn Apoſtle to be Authour therof. Vide Iorin. in cap 1. Act. pag 42.

Cherintus a predeceſſour of Puritans, (with whom he held Ieſus to be not God but man, as is ſhewed in their beleefe in the ſecond article) being found by S. Iohn in a bath wher he would haue waſhed: the ſayd Apoſtle ſuddenly retyred, affirming that he feared the bath would fal becauſe the enemie of truth was therin. Such teſtament he deliuered to al good Chriſtians in the laſt woords of his ſecond epiſtle: which proffitable leſſon his diſciple S. Policarp diligently learned, & obſerued, auoiding al conuerſation with heretikes. S. Iren. l. 1. c. 25. Tertul. de præſcrip. S. Iren. l. 3. c. 3.

VVherby Proteſtants conceaue ſuch diſlyke toward S. Iohn as Bullinger trembled not to attaint him of apoſtaſie for his forwardnes to adore the Angel, nor Quintinus to tearme him *Iuuenem ſtolidulum* a fooliſh boye. Bulling. com. in c. 19. & c. 22. Apoc Quint. apud. Roſciū in præf. Miniſtromachiæ.

VVhich truely as I forwarned els wher ſheweth Proteſtants to haue departed from al Apoſtolical beleefe, ſeing that they preſume ſoe to taxe the verie Apoſtles the planters therof, as alſo

also wil appeare in S. Iames following. That S. Iohn is truely dead, so as his Reliques weare after in honour, is shewed by Baronius in his annotations vpon the Martyrologe.

Decemb. 27.

OF S. THOMAS.

S. Peter being first named by al, as is befor sayd, noe certaine ordre is obserued in naming th'other Apostles. Of S. Thomas most mention is made in S. Iohn and therfor they are the rather to be placed next one another.

Diuers and Principal Fathers do howld the Article of Christs resurrection to haue bene made by him, & that by fauour requested to occasion al Christians to beleeue that wherof him selfe had doubted. He was called Didimus for being a twinne borne together with some other, or for some such cause.

S. Aug. serm. 115. de temp. sixtus Sen. in Biblioth. ca. lorin. in Act Ap. c. 1.

He ordained that subdeacons should be ordained by Bishops with a peculiar prayer that they might worthelie touch the holie vessels. In which, as I imagin, he testifyed him selfe of a different beleefe to it of Puritans. So also did he to it of Protestants, and Puritans, in praying befor a Crosse when he was killed.

S. Clem. in Constit. c. 21.

VVhat soeuer els needeth to be knowen belonging to him, may be perused in Staplerons treatise of three of that name, wherin many rare relations are extant. It seemeth that noe other Apostle trauailed more for planting the gospel. Among other admirable wonders concerning him, Srapleton owt of many graue Authours relateth, that yearly he visiblie presenteth the H. Communion to the wel disposed, retracting his hand from the wicked: is it not therfor assured that he beleeued the badd might receaue the B. Communion, vnles they weare debarred, hovv soeuer our Protestants teach the contrarie?

Stapleton de trib. Thomis.

OF S. IAMES MINOR.

This Apostle surnamed the Iust, as also (for similitude, or kindred) the brother of our Lord, sanctified in his mothers womb, was soe godlie as by continual prayer his knees became lyke the bunche or bosse of a camel; and his wrongful death is supposed, euen by Ioseph, the cause of Hierusalems ruine. He was the first that euer said Masse solemnely, as is certified in the first booke pag. 45. He was ordained Bishop of Hierusalem by S. Peter, S. Iames the elder, and S. Iohn. Against his Catholical epistle Protestants haue fretted shamlesse, tearming it strawen, wicked, &c. which sheweth againe, as I sayd, that Protestants and Apostles haue noe conformitie together.

Lorin. in Act. Ap. c 1. Ioseph. l. 20. antiq. c. vel. De consecrat. dist. 1. cap. 1ac, vide vpon Riders Cau. pag. 31.

OF SAINCT PHILIPP.

This Apostle was first called of al others, although Andrew and Peter had befor him visited Christ. By him was Nathanael conducted, and with him our Sauiour vsed extraordinarie familiaritie. He conuerted Scythia, and at leinth was crucified and stoned. S. Isidor affirmeth his preaching in France, which Genebrard auoweth: but Baronius suspecteth a mistaking of Gallorum, for Galatarum. Polidorus Virgilius surmiseth (as Baleus affirmeth) that S. Philip from France sent ouer into Britain Ioseph Arimath to preach the gospel.

Ioan. 1. 43. S. Isidor. l. de vita sanct. c. 75. Genebrard. l. 2. Baron. in Mart. 1. May & to. 1. Polidor. c. 2.

OF SAINCT BARTHOLOME, MATHEVV, SIMON, THADE.

S. *Bartholome* to haue bene Nathanael so much commended by Christ our Sauiour, is the opinion of Iansenius, Arias, Salmeron, Iohn Osorius, and many others not without probabilitie. Yet Baronius, Toletus, Maldonatus, Ferdinandus, thinke the contrarie more probable. Their seueral reasons

Lorin. in c. 1. Act. Apost.

Baron. annot. in 25. Aug.

Lorinus alleageth. If I be not deceaued the first opinion hath stronger reasons. His glorious martyrdome was by being bereft of his skinne and together as is thought crucified. I wil not exasperat protestants by reproaching their deserued (and approued by miracle of a withered tree blossoming) Massacre on his daye.

Mat. 99. Mat. 2. 14. Luc, 5. 27.

Mathevv disciple, Apostle, and Euangelist, professeth him selfe a publican, or collectour of rents and Customs, expressing his propre name, which th'other Euangelists for modestie concealed. By whose prompt following of Christ example is giuen to others welthie, neuer to delaie when God calleth. His gospel he wrote in the Hebrue tong, befor the seperation of the Apostles: which both S. Bartholome, and S. Barnabe, studiously tooke with them from place to place. In contrarie estimation Caluin had this Euangelist: affirming *him to abuse, distort, alleadge impertinently allegations &c.* By vvhose vvriting, not vntil ten yeares after Christs ascension, and yet vvriting first of al others, vve may knovv al the multitude of Christians befor that tyme conuerted, not to haue fovvnded their Christian beleefe vpon scriptures vvhich vveare not extant, but only vpon traditions. He vvas killed saying Masse, for approuing vovved chastitie: vvhich tvvo offices I vvould knovv hovv covvld he haue done had he bene of the profession of Protestants?

Cal. in c. 2. Mat. 15 c. 4. 13. c. 8. 17. c. 19. c. c. 27. 9. &c.

Brenar. Rom. 21. sept. Snt. Baron. &c.

Simon the zelouse Cananęan, and Thade othervvyse called Iudas, vveare both martired together, after hauing fructified in diuers parts, and vvrought many miracles. The Catholike Epistle of Iude against al repugners is defended by Sixtus Senensis, Bellarmin, Feuardent, Salmeron, &c. To Protestants noe other epistle deserueth to be more odiouse, as exhorting to remaine in the first faith, & reproaching them that dispise dominion, & are mockers, segregated &c. vvhich they knovv intrinsecalie to belong to them selues.

Breu. Rom. Baron. annot. 28. oct. Sur. &c. Vide Lorin. in cap. 1. Act.

OF

OF *LINVS*, *CLETVS*, AND *CLEMENT*.

Linus succeeded next after S. Peter, whose acts especialie against Simon Magus, he registred. His vertue was great wherby he banished deuils, & raised the dead to lyfe. He ordained that noe woman should enter into the Church hir head being vncouered. Yet now al care of women is, to discouer their head and heare as much as they may, & not only their owne heare but it of others on perukes with diuers pearches lifting vp in dede the eyes, but training doune the thoughts to the final damnation of the admirers, and the admired, vnles they happilie preuent it by great repentance. A thing prohibited by scripture, modestie, and pietie, yet vsualie transgressed. This B. Pape ruled aboue eleuen yeares, and was martired the 23. of Septembre.

Vide 1. Tim. 2. & 1. Pet. 3.

Cletus ruled twelue yeares and that befor Clement as Baronius sheweth. Often by Authours Cletus and Anacletus are soe taken one for another, that not seldome they that mention the one omitt the other. His feast is celebrated on the 26. of Apriel.

Baron. tom. 1. & Anoot. in 26. Apr.

S. Clement ruled aboue nyne yeares, not vndertaking the charge but by S. Peters exhortation promising to pray for him after his death. He ordained publike Notaries to registre the acts of Martyrs wherby posteritie might honour and inuoke them. His owne bodie being drowned, God almightie remoued the sea three miles vntil it was found inclosed in a marble chappel and towmb, to the admiration and conuersion of the behoulders. In his second epistle he saith, *Missas sine Episcopi iussu quisquam presbyterorum non agat.* Let noe priest say Masse without the Bishops consent. Behould (Puritans,) the name of Masse, Bishop, and priest, from the tyme of the Apostles yet not allowable in your beleefe.

Tom. 1. Con. epist. 1. Breu. Rom. 23. Nouem. Sur. eod din. Vide Baron.

S. Clem. ep. 2.

OF

OF SIXTVS, CORNELIVS, CYPRIAN.

Baron.to.2. Breu.Rom. *Sixtus* Pope ordained that only the consecrated in holie ordres should minister to the Bishop in diuine seruice and noe others should touch the holie plate or vessel. In the ende hauing ruled aboue ten yeares he died a glorious martyr.

S.Cypr.lib. 1. ep. *Cornelius* Pope transferred the holie reliques of S. Peter and Paul, zelously aduanced the gospel, and in the ende was martyred.

Cyprian was noe Pope, but Bishop only of Carthage. Of the Roman sea he wrote most dutifully, assuring. *Ad Romanam sedem perfidiam non posse habere accessum*, To the Roman sea noe errour may approch. This is not he of whom is mention in the lyfe of S. Iustina. He died a glorious martyr, rewarding liberaly the Executioner, as by whom he receaued a singular benifit. Much might be sayd of him. That not only he sayd Masse, but also made mention of the very woords by vs vsed (*Sursum corda, habemus ad Dominum*) him selfe hath recorded. VVherby, by Protestants he is censured *to be blockish and reprobate.*

S.Cypr. in orat Dom. Causęus Dial.5.8.11.

OF LAVRENCE, CRISOGON, IOHN AND PAVL, COSME AND DAMIAN.

Vide Breu. Rom.10.Aug. Vide Annot. Baron.ad 10. Aug. The glorious Martyr Laurence not feeling the owtward burning by a greater feruoure of his inward zele, and charitie, doth testifie first the malice of tyrannie in gods cause to be contemptible: secondly the consecrated plate of Churches neuer to be hoorded soe safelie in tyme of persecution as by being bestowed one the poore; also that S. Laurence was noe puritan deacon, nor the beleefe of that tyme conformable to it of Late Sectarists, which rather with Infidels prophaneth then presenteth plate for diuine office. Lastly he saying to S. Sixt: *whether being Priest dost thow haste without a deacon? thow didst*

didst neuer offre sacrifice without a minister: he I say so speaking doth shew in the primatiue Church the Deacons office to haue bene to serue the priest in the sacrifice of the Masse, and priest and Minister to haue bene different. VVhich to al consideration was to protest that he beleeued not with Puritan or Protestant.

Crisogon martyr could not be induced by any fauour of the Emperour to temporize or dissemble in his profession, much lesse to denie it: VVhom, such as wil not imitate, may wel despaire to come to lyke reward. Breu. Rom. Nouemb. 25.

Iohn and *Paul* two brethren, Steward, and Butler, to Constantia doughter to Constantine Emperour, not only refused to dissemble or denie their religion, but also to be fauorits of *Iulian* Apostata becausse he was saide they, ane enemie of Christ. Such wil sit in dredful iudgment against our Polimorphean Christians or such as fashion their religion to al changeable humours for a princes contentment. Breu. Rom. 26. Iunij.

Cosme and *Damian* two admirable brethren, both great Phisitions, and both glorioussse Martyrs, whom water would not drowne, nor fier scorch, noe nor touch. In the ende they weare beheaded to raigne eternaly with the head of al creaturs in heauen and earth Iesus Christ, to whom be al honour and glorie. Amen. Breu. Rom. 27 sept Baro. in Annot.

The lateſt of these Saincts mentioned in the Canon was martyred in Iulians tyme. Al others of later tymes how eminent soëuer being omitted in this regiſter, we may therby conceaue a perpetual reuerence towards the venerable antiquitie of the primatiue Church, to which al posteritie consented without al adding or altring. A thing impossible to Sectarists. As for thë inuocation or remembrance of these Saincts, it needeth noe other approbation then was vsed in general.

In the second Memento mention is made of others of whom according their ordre specified breeflie is to be treated.

OF STEPHEN, MATHIAS, BARNABAS.

Stephen first martyr of Christians, and first Deacon, was stoned to death within seuen monethes after the Ascension of Christ. Of whose innumerable miracles among many others, S. Augustin maketh ample mention, yea the scripture assureth the same. Caluin without al proofe would perswade the ordre of deaconship, the officie therto now annexed, and al Catholike ceremonies obserued touching this ordre, to be of noe account. But, who wil account a bare assertion of one soe often conuicted of lies and shamles impostur? That Deaconship first is a distinct ordre from priesthod, contrarie to the erroneous opinion of Cartwright, and al puritans; euen VVhytgift him selfe testifieth, and proueth. Secondly that Deacons are to be consecrated by a Bishop and not to be elected by popular suffrages; the centurists confesse, saying: *Constitutiones Concilij Laodiceni fieri prohibuerunt ordinationes iudicio multitudinis.* Thirdly, that protestants haue noe ordres in their clergie but from vs, is confessed by M. Bridges now called Bishop of Oxford: wheras God knoweth they are not by vs accounted to haue had any ordre for such profession, and in dede are houlden consequently to be as assuredly Lay men as any who soeuer. Fouerthly that not only Deacons but Subdeacons weare bound to perpetual chastitie, S. Gregorie and befor him two hondred yeares S. Epiphanius certefieth, to the shame of al protestants and puritans teaching the contrarie. Concerning which point of celibat of the clergie what obliuion was it on one side, and what inconsideration or ignorance of *Camden* on the other, to affirme that vnto the yeare a thowsand one hondred and eleuen, *Sacerdotibus in Anglia vxores non fuisse interdictas*, marriadge was not for bidden to priests: he him selfe affirming that in the yeare 977. the contrarie beleefe was testified by a Concil at Calne in wilshyre, and the same confirmed by miracle, he also in

S. Aug. l. 22. de ciuitate Dei Act. 6. passim.

Calu l. 4. Inst. c. 19. n. 28. 29. 30. 31. 32 33.

Cartovvr. in VVhitgifts defense pag. 192. a pag. 582. ad 587. & pag. 688.

Cent. 4. col. 435. 489.

Bridges Defense of the Gouerment pag. 1276.

Vide Riders Caueat pag. 341. S. Greg. l. 1. ep. 42. S. Epiph. her. 59. &c.

Camden pag. 145. edit. vlt. Lõd. At Edit. Francofurd. pag 129. 175.

pag. 167. 434.

Beda

Beda long befor that tyme (that others be omitted) reading the contrarie. But so it happeneth with Grammarians, (Valla, Erasme, &c.) who intermedle in ouer reaching treatises, to fal into vnaduised errours. Beda in hist. l. 5. c. 77. &c. in cap. 2. luc. c. 1.

Mathias Apostle chosen in the place of Iudas, was martyred for the gospel. O thet his Acts are vnknowen. Vide Baron. 23. Febr.

Barnabas was ane Apostle chosen by the residue of the Apostles who with S. Paul made vp the numbre of fourten. yet for the only twelue whom Christ had chosen befor his ascension, vulgarlie are sayd twelue only to be Apostles. He was martyred in Cypres. Act. 13. Vide Breu. 17. Iunij.

OF IGNATIVS, ALEXANDER, MARCELLIN, PETER.

Ignatius martyr vnder Neron was third Bishop after S. Peter of Antioch. He was deuoured by lions. He was noe protestant saying he would eate, *panem qui est caro Iesu Christi*, the bread of God which is the fleash of Iesus Christ. Vide Breu. Rom. 1. febr. S. Ignat. epist. ad Romanos.

Alexander here mentioned I dare not specifye by means of many martyrs of that name.

Marcellin, and *Peter*, weare martyred together in Rome vnder Diocliesian. After these mention is made of virgin and women martyrs. Vide Breu. Rom. & An. Bar. 2. Iunij

Of Fælicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia.

Of *Felicitas* and *Perpetua*, S. Augustin maketh honorable mention. They suffred ioyfullie martyrdome. Vide An. Bar. 7. Mar.

Agatha wearied hir tormentours, notwithstanding their cruel tearing hir brests from hir bodie, and tumbling hir on coals and pot shards; racking and tearing hir bodie. Vvas she lesse noble, lesse bewtiful, lesse dilicate of bodie then our Virgins, who are so loath to indure any affliction for Christ, and so readie to renounce him for a preferment? Ibid. 5. febr. Vide Breu. Rom. eod. die.

They are deceaued that thinke it. She not only refused *Quintian* the Infidel Gouuernour of Sicilia for husband, but when he obiected to hir that she debased hir race by being a Christian, with a resolute generositie she replyed that it was cheefe glorie.

13 Decemb. *Lucia* also for hir immoueable resolution of mind e the God of might and mercie graunted hir immobilitie of bodie against such as weare about to dishonour hir that nether with ropes nor exen, nor any power, could they remoue hir. In the ende al other torments surmounted hir necke being persed with a swoord she finished hir glorious martyrdome.

Agnes also inwardly burning with loue of God it was noe marueil that owtwardly extinguishing the fyer into which she was cast, she could not be burned: for such commonly is the spiritual loue that it quencheth if not al sensible fyer, at least al sensual feruour.

Cecilie a Roman Virgin and martyr of noble race being married against hir wil as hauing vowed hir virginitie to God, so pleaded hir cause as she retaining hir virginitie she occasioned the baptisme and martytdome of hir husband and his brother. She obtained that they might behould visiblie ane Angel.

Oct. 28. Martyrol. Rom. *Anastasia* also a sacred Virgin and martyr could be tied and charged with chaines, buffeted, whipped, scorched, hir breasts rent from hir, hir nailes torne away, hir teeth drawen, hir hands and feete, and at leinth hir head struken of: yet could not al malice or furie cause hir to denie or dissemble hir beleefe. O happie and glorious martyr! obtaine for our could Catholikes to know that as they refuse suffring soe they vainly expect crowning: and when they complaine of suffring, to beleeue that they indure nothing in comparison of them whose memorie is registred in this sacred canon.

The seventh Chap.

¶ *Of the Pater noster, of the preparatiue prayers to Communion, of the exposition of Pater noster, and ceremonies incident.*

PATER NOSTER.

Our father which art in heauen, sanctifyed by thy name, Let thy kingdome come. Thy wilbe done, as in heauen, in earth also: giue vs to day, our daily bread. And forgiue vs our debts, as we forgiue our debters. And lead vs not into tentation. R. but deliuer vs from euil. P. Amen.

He taketh the paten, betvvixt his for, and midle finger, and sayth.

LIBERA NOS QVÆSVMVS.

Deliuer vs we beseech the ô Lord, from al euils, past, present, and to come: and the blessed and alwayes gloriouse virgin Mother of God Marie making intercession, together with thy blessed Apostles Peter, and Paul, and Andrew, and al thy Sainct; (*he blesseth him selfe vvith the paten, from his for head to his breast*) giue (as one reconciled) peace in our dayes: that vve be free from synne, and safe from al disturbance.

He putteth the paten vnder the hoſt, vncouereth the chalice, kneeleth, ryſeth, taketh the hoſt, breaketh it in the midſt ouer the chalice, ſaying.

PER CHRISTVM. &c.

Through the ſame our Lord IESVS CHRIST thy ſonne.

He placeth the halfe in his right hand vpon the paten, and breaketh a parcel of the other halfe, ſaying:

QVI VIVIT, &c.

Vvhich liueth and rayneth in vnitie of the holy-ghoſt, God.

The other halfe he placeth vvith his left hand vpon the paten. and houlding the parcel ouer the chalice vvith his right, the chalice it ſelfe vvith his left hand, he ſaith.

PER OMNIA SECVLA, &c.

For euer, and euer. ℟. Amen.

VVith the forſaid parcel he croſſeth ouer the chalice thriſe ſaying:

PAX DOMINI, &c.

The peace of our Lord be alvvayes vvith yovv

RESPONDENTS.

And vvith thy ſpirit.

He puteth the parcel into the Chalice, ſaying ſecretly.

HEC

HEC COMMISTIO. &c.

This commiſtion and conſecration of the bodie & bloude of our Lord Ieſus Chriſt, be to vs receauing to euerlaſting life. Amen.

He couereth the chalice, kneeleth, ryſeth, inclineth, ioyneth his hands, and ſtriking his breſt thriſe, ſaith.

AGNVS DEI &c.

Lamb of God, that takeſt away the ſinnes of the vvorld. } haue mercie on vs. haue mercie on vs. gravvnt vs peace.

His hands ioyned on the altar he ſaith ſecretly.

Our Lord Ieſus Chriſt who didſt ſay to thy Apoſtles, peace I leaue vvith yow, my peace I giue yow: reſpect not my ſinnes but the faith of thy Church, & according thy vvil appeace & vnit it. Vvhich liueſt, & rayneſt, God, vvoorld vvithowt ende. Amen.

If any be preſent that may receaue the pax, he kiſſeth the pax, and giuing peace, he ſaith, *peace to the.* R. *& vvith thy ſpirit.*

PAX TECVM.

In the Maſſes of the deade, the pax is not giuen, nor the former prayer ſayd,

DOMI-

DOMINE IESV CHRISTE &c.

O Lord Iesus Christ, sonne of the liuing God, who by the vvil of thy father, the holy ghost cooperating, hast quickned the world, by thy death: deliuer me by this thy most holy bodie & bloude, from al my iniquities and my vvhole euils: and make me to stick to thy commandements, and neuer permitt me to be separated from the Who vvith God the Father. &c.

PERCEPTIO CORPORIS. &c.

The taking of thy bodie, ô Lord Iesus Christ, vvhich I vnvvorthie presume to receaue, Let it not come against me in iudgement or condemnation, but for thy bountie let it proffit me in a defense of sovvle and bodie, and to haue it as a cure. VVhich liuest, and raignest &c.

ANNOTATIONS VPON THE PREMISES.

S. Hierome in his third booke against Pelage, affirmeth, *Christ him selfe to haue taught his Apostles that dayly in the sasrifice, they should confidently say, the Pater noster.* Behould it a tradition, to say it at Masse. As many Reformers (as them selues obiect one to another) are enemies to long deuotion; so therby they taker howld of certain woords of S. Gregorie contayning, *the Apostles to haue consecrated, vvith the only Pater noster.*

Alison in his booke dedicated to S. Tho. Henedge An. 159. The aunsvver of Oxford to the petition, pag 12. S. Greg l. 7. ep. 63.

These good fellowes at other times can not brooke the Apostle to haue consecrated.

Be it, that in the beginning ther was no other forme of prayer vsed

vsed vvith the woords of Consecration, besyd the *Pater noster*, and that after they them selues, (as is euidently proued) had adioyned the canon, or solemne forme of the Masse: is this a sufficient cause to Reformers, to make accompt of this obiection? At least, therby the consecration, with the *Pater noster*, is proued: as for the residue from point, to point, it hath sufficient approbation. So that Henry Barous, and Greenewod, puritans, that detested so much the *Pater noster* (as not to rehearce it euen to saue their liues) haue novv by the same their owne Confession of so great antiquitie therof, lawful confutation.

Hovv soeuer they suppose the Masse to haue bene so short the liturgies of S. Iames, S. Marke, S. Basil, S. Chrysostome, & of the disciples, and next fathers to the Apostles, S. Denise, S. Clement S. Iustin, Proclus, S. Ambros, S. Augustin, Innocent the first, &c. do abundantly assure vs, that the Masse said by the Apostles weare rather longer then ours, then only consisting in the vvoords of consecration, and the *Pater noster*.

S.Dion.in hierar.eccl. 8.Clem.l.8. Constit.S. Iustin.in 2. Apol.Oracl. ep.de tradit. diu.liturg. &c.

And I meruayle the lesse that the forsaid Reformers do so much detest this our Lords prayer, that I sometime had read in S. Bernard, the celestial *Angels to take delite in singing it*: betvvene vvhom, and them, ther can be noe consort, or accord. Another venerable authour, recompteth, hovv *a Bishop did behould a child praying his Pater noster ouer his mothers graue: and therby to haue deliuered hir soule.* And ther is no doubt but al effects procured by prayer, belong peculiarly to this the expresse forme of best praying, prescribed by our Sauieur him selfe the cheefest mediator by prayer.

S.Bern.ser. de S.Victore. Telb. de Themeszuar ser.29.post Pentec.

VVerfor most deseruedly doth the censure of Oxford reproue the execrable impietie of Puritans of whom it sayth that *some omitt, some refuse to repeate, some condemne this the Lords prayer.* This is the ordinarie declinatiõ of Sectarists from il to worse in first dislyking the *Aue Maria*, next the *Cred*, and lastly the *Pater noster*. Caluin wovvld not allow it to haue 7. petitions but only sixe: although S. Augustin and al Christendome

The aunsvver of Oxford to the petition. pag.12.

Cal.l 3. Inſtit. c.20.n.20.35. 56. S.Aug.l.2. de ſer. in Mont. In Euchird.c. 115. Damaſ.her. 91.

teacheth the contrarie. And if any repeat it more then once, that it is but *tempus fruſtra conterere & Deo pueriliter illudere, to ſpend tyme in vayne and to mock God childishly*. He alſo and his reforming brethren do not allow kneeling in prayer; which Damaſcen anciently reproued in the Agonichyts as impious Such heretikes with of one ſorte, or other, it had bene admirable if our Reformers did not concurre, as being guided by the ſame ſpirit.

Caſtalion thowght it inconuenient to ſay *panem noſtrum quotidianum* affecting rather *Victum noſtrũ alimentarium*: which who among Chriſtians can heare withowt diſdayne, that the expreſſe forme of prayer ordained by Chriſt him ſelfe, can not eſcape their reformation?

Vide Maldonat. in c.6. Math. Vpon Riders Caueat pag. 348.349.&c.

Not long after their begining, ther was noe remedie, but that the Grecians clauſe, *For thyne is the kingdome, &c.* muſt haue bene anected to the Pater. But now, whether it be becauſe the Grecians haue diſclaimed them as reprobat hereticks (as els wher I haue ſhewed) or that they can not long conſiſt in good lyking euen with any of their owne inuentions: this forſayd clauſe (as not being forſooth in ſcripture) is dayly more and more, diſauowed and reiected. *Eraſmus* whom Beza accompteth the beſt Tranſlatour of al the later, playnly tearmeth the ſayd addition, *Nugas*, and reproueth *Valla* for blaming the vulgar latin becauſe it wanteth it.

I ſayd the allowance therof to haue bene after their begining by Luther: as not fynding it among them ſelues in their firſt expoſitions of the Pater noſter. For in Luthers firſt explication ether in latin, or Dutch, in his 6. tome of the edition of witteberg, it is not extant, nor in his greater catechiſme in Dutch, but only in it in latin: wherby many ſuſpect it not to proceed from Luther but to be adioyned in by ſome of the poſteritie. Alwayes as I ſayd, the noueltie and ſeaſon of it is now paſt, ſo that (as the maner is) it groweth with more of that kinde owt of allowance, and faſhion.

A BRIEFE EXPOSITION OF PATER NOSTER.

Hauing befor expownded the Credo: as much now is to be fulfilled toward the Pater noſter, but according moſt ſuccinct breuitie; the more to imitat the breefe forme of the ſayd prayer, of which ſayd Tertullian, *quantum ſubſtringitur verbis tantum defunditur ſenſibus*, how much it is ſparing in woords, ſo much is it prolixe in material ſubſtance. So that moſt pertinently it is called by him and S. Cyprian, *Breuiarium Euangelij*, a Breuarie of the Goſpel; *Compendium caleſtis doctrinæ*, ane Abridgment of al celeſtial doctrin. Tertul. l. de Orat. S. Cypr. l. de orat.

PATER NOSTER.

Our Father] Chriſt Ieſus our faythful inſtructour did not teach vs to ſaye, The father, but Our Father: wherby firſt may appeare how much more religiouſe are Catholikes vſualy ſaying, Our Lord, then Sectariſts in ſaying vpon euery occaſion, The Lord; as if he to them & they to him weare nothing belonging but meere ſtrangers one to ane other 2. He wowld be called Father, that we might be prouoked, as his adoptiue children to imitate and obey him. 3. To remembre thankfully his paternal loue, his benifits, his intended ęternal reward: by which title of Father, with aſſurance (*a potiori*) we may repayre to him for al other inferiour things that we may as children pretend. 4. Vve are tawght to ſaye our father and not my father: as profeſſing not to preferr our ſelues to any of our brethren in god but to imbrace them al in fraternal and indifferent charitie; ſo eſteeming this ſupernal dignitie of being adoptiue children to god, as to eſteeme him moſt noble, moſt glorioufe, and moſt happie who is greateſt in gods ęſtimation. For what arrogance weare it for any to ether equal him ſelfe to him whom God more fauoureth, or not to accompt him worthie to be his brother whom God accepteth for his

beloued sonne? Farre was S. Francis from such hawtie disdaine, when he intituled al beasts, & fowle, by the name of brethren, and sisters, only for hauing one Creator, or maker, althowgh they wanted the cheefe title of adopted children wherby they might in dede be called his brethren.

Qui es in cœlis.

VVhich art in the heauens.] But not soe in the heauens as to be comprehended in them alone, God being infinit, and consequently in al places alyke; yet in heauen peculiarly, for manifestation of his glorie ther and noe wher els. 2. By this clause we are tawght to lift vp our mynds and intentions only to heauen, wher our cheefe treasure (as is to be supposed) remayneth; and consequently to disdaine al earthely pleasures as vnworthie regard with them who are ordained to such eternal felicitie.

Sanctificetur nomen tuum.

Hallowed by thy name.] To witt hallowed or sanctifyed with al thankfulnes be thy fatherly name, vnder which al thy infinit bountie toward vs is comprised. 2. Be it therfor inuoked by al thy children, with al reuerence and deuotion, and neuer blasphemed, or taken in vayne. 3. Let the prayse and knowledge of thy name be spred among al infidels and others that are ignorant therof, and nothing by vs more desyred, or more furthered to our power then the amplification of thy glorie, and knowlege of thy mercies toward vs. 4. Let our loial dutie in professing thy holy name befor al men (not withstanding what terrour soeuer) alwayes be resolutly testifyed, and neuer dissembled.

Adueniat regnum tuum.

Thy Kingdome come.] First that only thy loue and feare doe raigne

raigne in our harts. 2. That nether iniquitie, nor hęresie, but only pietie and iustice may remayne and raigne among vs. 3. That thy children be alwayes readie for the daye of iudgment, in such maner as most becometh them to giue vp their accompts as to their vniuersal King and Lord.

Fiat voluntas tua sicut in cœlo, & in terra.

Thy will be done in earth as it is in heauen.] vz. that as Angels so also men with al resignation may obey the, and not repugne at any what soeuer disposition of thy holy prouidence. 2. That for thy sake, and glorie, al thy children with al filial facilitie and simplicitie may obey also their superiours, and in them contemplat and behowld thy diuine Maiestie.

Panem nostrum quotidianum da nobis hodie.

Giue vs this daye our dayly bread.] Aboue al other prouision giue vs our super-substantial bread the holy bodie of thy wel beloued sonne: that nether we want it to our dayly deuotion nor our daylie deuotion toward it.

This petition in greeke containing the woord super-substantial (becausę it made to much for the B. Sacramēt) Caluin disslyketh it; one knowen at other tymes forward to imbrace al nouelties from the Grecians to calumniat the Latin of defectiuenes. 2. Giue vs what is conuenient and necessarie, not what is superfluous and preiudicial. For by this petition, we protest our selues insufficient to purchase our very bread, & our obligation to Godsmerciful bowntie, not only when we receaue other daynties, but also when we obtaine this our most needful food. 3. By this petition we professe our selues Gods true beggers, & that we showld not disdaine that name, being alwayes in need of his perpetual prouidence.

Calu. Instit. l.3.c.20.n.4.

Et demitte nobis debita noſtra ſicut & nos demittimus debitoribus noſtris.

And forgiue vs our treſpaſſes as we forgiue them that treſpaſſe againſt vs.] Graunt vs thy continual grace to diſcharge alwayes by humble and often confeſſion our dayly debtes. 2. Grawnt vs lykewyſe thy grace to pardon eaſely offenſes committed againſt vs: conſidering it pleaſeth thy Maieſtie to couenant our pardon conditionaly if we pardon others. Vvhich condition who diſpiſeth, diſpiſeth alſo the frendship and atonement with God Omnipotent proteſting not to forgiue them that wil not forgiue their offenders.

Mat. 6.14.15

Et ne nos inducas in tentationem.

And lead vs not into tentation] Firſt not permitting vs to relye to our owne forces. 2. In remouing from vs as wel al ſinne as al occaſions therof, whether they be by wealth, bewtie, health, eſtate, or any other impediment of our greater ſanctification. 3. In giuing vs competent grace wherby we may ouercome al tentations. Vvhich grace being denyed (yet neuer withowt our fault) we are ledd into tentation, not by Gods impulſion as heretikes doe blaſpheme, but only by his permiſſion. Of the contrarie opinion ſaith S. Auguſtin (*ad art. ſibi falſe impoſitos, Art.* 10. *that it is hateful and abhominable.* Alſo therof ſayd S. Vincent Lirinenſis, in his litle booke: *Vvho, befor Simon Magus preſumed to affirme God to be Authour of our offenſes?* Aũſwer might be made: if none in elder tymes, at leaſt now. D. *Baro*, Vvil*let*, and many or rather moſt others of Engliſh Reformers, chooſing rather to thinke with Simon Magus, then with the Apoſtle S. Iames ſaying, *God is not a tempter of euils.* c. 1. 13.

Sed libera nos a malo, Amen.

But deliuer vs from euil, Amen.] firſt, by fruſtrating al Sathans craft

craft and malice againſt our ſaluation. 2. by exempting vs in the day of iudgment from the ſtate and ſentence of damnation.

Of Amen, vve haue ſpoken after Gloria in excelſis.

Behould ſaith S. Cyprian *Orationis dominicæ Sacramenta, quàm multa quam magna breuiter in ſermone collecta*, the ſacramẽts of our Lords prayer, how many, and how great in this ſpeech deliuered. It muſt needs aſcend as a grateful prayer to the father which cometh from the breſt and mowth of his only and deerly beloued ſonne. VVheras therfor infinit ſhould be the commẽdation of this diuine treaſure containing as a pretiouſe ſpiritual diamond the whole wealth in al ſpiritual doctrin: let it ſuffice for concluſion what Godly Peter of Rauenna ſayd. *O quam dare vult qui ſe inquietari taliter, ſe taliter patitur ſuſcitari! O quam denegare noluit qui etiam deneganti qualiter extorqueret, oſtendit!* O how fayne he would giue who indureth ſo to be vnquieted, & ſo to be awaked? ô how litle would he denie our petitiõs vvho hath tavvght vs how to purchaſe & exacte by violẽce our ſutes? So if that ſome time, for our greater merit (which woord if our aduerſaries diſlyke, alſo let them diſlyke if any ſaye to another, God reward yov v; ſeing that reward argueth & preſuppoſeth a merit) the diuine vnſearchable wyſdome of God deferreth to graunt our demands preſented in this prayer: let vs neuer the leſſe beleeue S. Gregorie, ſaying, *eo magis ſancti exaudiuntur ad meritum quo citius non exaudiuntur ad votum*. So much more the godly are heard to their merit, by hovv much later their requeſt is graunted. Although ſome times contrarywyſe, *multa deus concedit iratus que negat propitius*, God condiſcendeth to petitions of ſome timely being offended wheras he would haue delayed their ſute being better contented with them if they had remitted the mater for time and maner to his paternal prouidence.

S. Cypr. lib. de orat.

Cal.l.3. Inſt.c. 11.n.2. quorſum obſecro opus fuit iuuentu nomen meritii

S. Greg. in Iob.l.20.c.25.

S. Aug. ſer.53. de ſer. dom.

Yet many thinke ſuch to pray beſt, whoſe requeſts are ſooneſt graunted, wheras often times the contrarie (as appeareth)

reth may happen. Now let vs proceede.

S.Dion.de eccl. hier.c.3. S.Chrys. in liturgia&c. S.Germ.in myst.contẽpl. rer.eccl prop. finem.

Al the cęremonies here aboue mentioned, are nęcessarie actions toward the conuenient eleuation of the sacred host, and reuerent breaking it, approued in the title of cęremonies in general. VVhich eleuation, S. Denise doth mention, also S. Chrysostome, and others alleadged aboue in the title of eleuation. S. German doth mention the eleuation of the host, omitting al eleuation of the chalice: also he particularly specifyeth the three crosses made ther with in the ayer, and the others made ouer the chalice. The breaking the host, and putting parte therof into the chalice, he also expowndeth: and in the liturgies of S. Iames, and S. Chrysostom, it is prescribed. By such separation of one parte from another, the death of our Sauiour, and separation of his bodie and sowle; as also by the part put into the chalice, his burial, and discension into hel, is recorded.

S. Chrys. ho. 24. in ep. ad Cor.

The eight Chap.

¶ *Of the Agnus Dei, Communion, and prayers: and of the gospel of Sainct Iohn.*

Amalar. l.3.c. 33. Strabo c.22. Microl.c.18. S.Chrys. ho. 41 ad ep 1. Cor S. Seuer.patr. Alex. in precationib. Abecedar. sirorum. Sixtus Sen. to. 6. biblioth. sac. Ioa 1. Apoc.5.9.

Concerning *the Agnus Dei*, that it showld be sayd at Masse, was ordayned by Pope Sergius: according Amalarius, Strabo, Micrologus, & others. But, as I oft towld, any ordring of a circumstance in the Masse, is by many rashly taken for a first institution therof. And so in this among the rest. For S. Chrysostome doth expressely allude to the saying therof, after the Memento for the deade. And that which is more, the Syrian liturgie sayth, that some make mention therof in this place: to which also the prayers owt of the Gothes Missal, are euidently conformable. Now this sweete prayer, first, of S. Iohn Baptist; after of the heauenly trovvps: vvhen covvld it be rather sayd, then vvhen our Sauiour in this heuenly

heauenly host is deuided, and in readines to be deuowred? when, more pertinently, cowld the celestial lambe, be inuoked then when he most resembleth to be as a lamb?

But nether cowld this sacred inuocation passe with owt our Reformers correction. VVe showld not saye *Agnus Dei*, say they, but *Agne Dei.* O ignorant Reformers in the very grammar? As if Agnus had not the vocatiue, Agnus, as wel as, Agne. But let vs leaue them to Priscians ferula, or palmer, for their doting in grammar, and to S. Anstin de *Catechisandis rudibus, c. 9. 1. Confess. c. vlt. ac penult. In psal. 50. &c.* to be instructed what to correct, and what to accept in holy wrytings and writers with owt presumptuouse censure.

Concerning the pax, it is nether anciently not greatly vsed; the causes of omitting it being as I beleeue, for abuses: some tyme of emulation, when it was giuen to one befor another of greater degree: some tyme, of scandalouse interpretations, as it was first vsed, not in kissing any deuowt image, but in kissing one another. Such to haue bene the maner appeareth in S. Dyonise, S. Iustin, and Innocent the first. Therof sayth S. Augustin, *quomodo labia ad labia fratris tui accedunt, sic cor a corde non recedat:* as thy lipps approach to the lipps of thy brother, so let not thy hart from his hart be remoued. VVhich to haue bene the vse, and intention, of this ceremonie; Hugo a S. Victore confirmeth, saying: *Congrue autem pax datur ante communionem, quia iudicium sibi manducat, & bibit, quicunq; fratri suo non pacificatus, communicare præsumpserit.* Fitly is the pax giuen befor communion, becawse he eateth and drinketh iudgement to him selfe, who soeuer presumeth to communicat, not being reconciled to his brother. VVithowt which concord, noe deuotion, noe nor martyrdome it selfe, is acceptable to God.

S. Dyon. eccl. hier. c. 3. S. Iust. Apol. 2. Inno. 1. ep. ad Decentium Christum, c. 1. S. Aug ser. in Sab. S. pasch.

Hugo. l. 2. c. 40. de Off. ec.

Therof, the jealousie betwixt Sapricius, & Nicephorus, is a great proofe. *First, weare great frends, Sapricius a preist, and Nicephorus a laye man, vnder the tyrant Valerian. After their falling owt; Nicephor by al means, and meetings, required reconciliation, but Sapricius remained obstinat. The persecution being hoate,*

Sur. in v. S. Niceph. to. 1. febr. 9.

Sapricius was taken, tormented, ledd in great and laudable couradge to execution, for his religion. Nicephor in the was presented him selfe, lamentably demanding attonemēt. Sapricius, dayned not to awnswer. At leinth, God therfor toke his former couradge from him, so that he offered him selfe to reccant al Christianitie, and to sacrifice to idols: and Nicephor, (whether manifested him selfe to be a Christian) was martyred in his place. Then which example, I know not, whether any other might more declare the indignation of God, against a spirit of dissension, and inexorable disposition in pardoning iniuries. Non potest concordiam habere cum Christo qui discors vult esse cum Christiano, *he can not therfor sayth S. Austin, haue concord with Christ, that is in discord with a Christian.*

OF THE COMMVNION, AND PRAYERS INSVEING, to the ende.

S.Innoc.ep. ad S.Aug.& Aurelium. Microl.c.18.

The preist hauing sayd the three ptecedent prayers, vvhich althovvgh they be not of the Canon, yet both for authoritie of S. Basil befor cap. 4. tit. 1. affirming them to be ane Apostolical tradition, as also being publick; they are therby more greateful, sayth S. Innocent, then any other priuat prayers: he kneeleth, ryseth, and sayth:

PANEM COELESTEM.

I vvil receue the heauenly bread, and inuoke the name of our Lord.

He holdeth both parts of the host betvvene his thomb and forefinger, of the left hande, and the paten betvvene his midle and forfinger of the same, and vvith his right striking his brest, he sayth thrise.

DOMINE

DOMINE NON SVM DIGNVS.

Lord I ame not worthy, that thow showldſt enter vnder my voofe, but only ſay the woord, and my ſowle shalbe healed.

He receaueth both parts; ioyneth his hands, reſteth a vvhyle after letting dovvne his hands, he ſayth ſecretly.

QVID RETRIBVAM.

Vvhat shal I rendre to God for al that he hath beſtovved on me.

He vncouereth the chalice, carefully cleaneth the paten, and his fingers, if any crumms did adhere, kneeleth, ryſeth, taketh the chalice in his right hand at the knott, ſaying.

CALICEM DOMINI.

I vvil receaue the chalice of ſaluation, and inuoke, the name of our Lord prayſing I vvil inuoke out Lord, and from my enemyes I shalbe ſafe. Pſal. 115. 13

He taketh the chalice, and thervvith bleſſeth him ſelfe, ſaying.

SANGVIS DOMINI NOSTRI.

The bloud of our Lord Ieſus Chriſt keepe my ſoule into lyfe euerlaſting. Amen.

He drinketh vp the vvhole bloude vvith the parcel of the hoſt. Vvhich being done if any are to be communi-

cated, he them befor purifying him selfe, communicateth them. After he saith.

QVOD ORE SVMPSIMVS.

What vve by mouth, O Lord, houe taken, let vs vvith a pure mynde receaue, and of a temporal gift let it be made to vs ane euerlasting remedie.

In the meane time he reacheth to his clerke the chalice: vvho powreth a litle vvyne to purifye it: after he proceedeth.

CORPVS TVVM DOMINE.

Thy bodie O Loord, vvhich I haue receaued, and thy bloud vvhich I haue dronke let cleaue to my bovvells, and graunt, that in me remaine noe blott of crymes vvhom so pure, and holy sacraments, haue refreshed. Vvhich liuest and, &c.

He vvasheth his fingers, vvypeth, and drinketh the ablution he vvypeth the chalice, fouldeth the corporal according the vvonted maner, and prosecuteth his Masse.

THE PRAYER CALLED, *the Communion.*

Psal. 84.

Our Lord vvil giue begnitie: & our earth vvil giue the fruit therof. which being sayd, he saith *Dominus vobiscum* as befor.

GRA-

THE THREE LAST COLLECTS VPON ADVENT SONDAY.

GRATIAM TVAM QVÆSVMVS.

Vve beſeech the, ô Lord, povvre thy grace into our mynds: that vvho by the annuntation of the Angel haue knovven the incarnation of thy ſonne, by his paſſion and Croſſe vve may be brovvght to the glorie of reſurrection.

QVÆSVMVS DOMINE DEVS.

Vve beſeech the, ô Lord our God, that vvhō thovv hoſt dayned vvith a diuine participation, thovv vvil not ſuffre to be ſubiect to human dangers. Through Chriſt. &c.

HÆC NOS QVÆSVMVS.

Let this receaued diuine ſacrament, vve beſeech the ô Lord, protect vs, and ſaue and defend thy ſeruant. N. vvhom thovv hoſt preferred ouer thy Church together vvith the flock committed to him. Through our Lord.

After this prayer, he ſaith:

Our Lord be vvith yovv. ℟. *And* vvith thy ſpirit.
P. prayſe vve our Lord. ℟. Thanks to God.

Then he bleſseth the people, after being inclined, and ſaying firſt this prayer, (ô holy Trinitie, let this function

of our dutie pleaſe the, & graunt that the ſacrifice vvhich I vnvvorthie haue offerred in the eyes of thy Maieſtie, may to me, & to al for vvhō I haue offerred it, be propitiatorie. Throvvgh Chriſt our Lord Amen.) *and after it turning to the people.*

Our omnipotent, God bleſſe yovv, the Father, & the ſonne, and the holy ghoſt.

After ſaying.

Our lord be vvith yow. ℟. and vvith thy ſpirit.

P. The begining of the Goſpel according S. Iohn

℟. glorie to the, ô Lord.

Ioan. cap. 1. In the begining was the woord, and the woord was with God, and God was the woord. This was in the begining with God. Al things weare made by him: and withowt him was made nothing. That which was made, in him was lyfe, and the lyfe was the light of Men: and the light ſhyneth in darkenes, and the darkenes did not comprehend it. Ther was a man ſent from God, whoſe name was Iohn. This man came for teſtimonie, to giue teſtimonie of the light. He was not the light, but to giue teſtimonie of the light. It was the true light, which lighteth euery man that cometh into this world. He was in the world, and the world was made by him, and the world knevv him not. He came into his ovvne, and his ovvne receaued him not. But as many as receaued him, he gaue them povver to be made the ſonnes of God, to thoſe that beleeue in his name. V Vho not of bloud, nor of the vvil of fleaſh, nor of the vvil of man, but of God are borne. And the vvoorde vvas made fleaſh, and dvvelt in vs, (and vve ſavv the glorie of him, glorie as it vveare of the only begotten of the father) ful of grace, and veritie.

℟. *Deo gratias*, thanks to God.

THE

THE NINTH CHAP.

¶ *Annotations, vpon the promisses.*

WHERAS, S. Chrysostoms aduise requyreth al communicants, *Stemus trementes, & timidi, demissis oculis, renata autem anima, gementes sine voce, iubilantes corde*, that we showld stand trembling, and feareful, our eyes downward, our sowle renewed, wayling withowt noise, in hart showting for ioye; a more conuenient speech to Iesus Christ cowld not be imagined, then of the centurion, saying: *Lord, I ame not worthie, that thow showldst enter vnder my roofe, &c.* For if Christ commended such his speech, to be of ane incomparable fayth, by reason, that he beleeued, al diseases, and euery thing els to be subiect to Christ, as al them of his familie, at a beck, weare subiect to him; and more, by much, as being subiect not only in presence, but in absence not only to woord, but to thowght: what godlines of communicants cowld be more commendable, then the imitation of it, which Christ him selfe so much commended? S. Chrys ho. in Incencijs.

Of the historie of widekind is requisit that memorie be had, therby to conceaue the difference betwene them, that in good, and badd estate, doe communicat: he behowlding Christ, in lykenes of a childe, to enter into the good ioyfully, and into the wicked, sorrowfully. Of which apparition of Christ, in lykenes of a childe, most commonly, (wherof befor is treated) this reason, among others, may be giuen: that as a child suffreth him selfe to be handled withowt al resistance: so doth Christ remayne in this sacrifice, as ane innocent lambe, and is misticaly immolated, withowt any contradiction. Also as God behaued him selfe with Samuel, must familiarly: so did Christ, (according Sant oro, en el prado espiritual, l. 4. c. 97.) *in appearing to a litle child in the host, in forme of a child: whom when the preist did receaue, the sayd childe fledd away, lowdly crying, that the preist had eaten a most bewtiful childe, and might*

wel

as wel eate him. Here might haue followed of the peoples frequent communion, and that but vnder one kinde: which vpon occasion is treated in the first booke.

Al other prayers insueing, haue their veritie, and antiquitie confirmed (besyd what befor is sayd of them) by this one sentence of S. Dyonise, martyr, and disciple of S. Paul. *Sumpta demum, atque omnibus tradita communione diuina, gratias referens, finem mysteriis imponit.* The diuine communion receaued, and to al distributed, giuing thanks, he endeth the mysteries. Now al thes prayers called the *Post Communion*, are manifest actions of thaknes, or humble protestations of Gods cælestial gifts propownded: so that they can not by any be denyed to be abundantly warranted, both in them selues, & in the former approbation.

S. Dyon. c. 3. eccl. hier.

A benediction in the ende after the publick dismission, (which in Aduent is by *benedicamus Domino*, prayse we our Lord; in feasts, and tyme of ioye, by *Ite, Missa est*, that is to say according Alcuin goe, yow haue licence; to vvhich is correspondent, this forme among the Grecians; *In pace Christi, eamus*, Let vs goe, in the peace of Christ) vvas euer in vse: as al liturgies testifie. And in the Concil of Agath, was expressely inioyned, *in diebus Dominicis Missæ celebrationi intersint, neque inde discedant ante benedictionem sacerdotis*, In Sondayes let them be present at Masse, and not thence departe, befor the preists benediction. VVhich benediction vve haue befor, in our awnswer, (sufficiently as may seeme) commended. Hovv Puritans imitat, at leinth, a forme of benediction, vve haue also tovvard the begining of this booke, declared.

Cocil. Agathence Can. 47.

The gospel of S. Iohn, in the ende, came to be dayly read, by occasion that diuers for the approued benifit to many afflicted by diseases redownding by the priuat reading therof, did importunat the preists to haue it read ouer them; which to auoyd, they publickly in al the Church, read it. Among other admirable euents insueing by reading this gospel, Hector Beethius recompteth, *hovv the deuil was therby chased owt of a howse in Scotland.* Had not the historie some vnvncleanli-

Hector de reb. Scot. l. 8. Vide lit. Annuas Societ. Iesu. 1594. 1595 pag. 736.

nes,

nes, vnbeseeming this treatise, I would recompt it at lage.

Now at leinth may I, to my reformer M. Rider, lawfully saye, in the woords of S. Chrysostome: *hoc ergo mysterium, omnium maxime horrendum, verendumq; quis tandem, qui insanus minime sit, & potestate non exierit, fastidire, ac despicere poterit?* this mysterie of al the most dreadful, and venerable, who in Gods name may loath, or despise, that is not frantick, and owt of his witts? If therfor after al other proofs so pregnant, and palpable, any of abundance couet it of Reformers, against Reformers: behowld their whole Synod, (in which among others, weare, Maior, Pomeran, Camerarius.) *In Missa recitet sacerdos confiteor flexis genibus cum ministro: postea sequatur introitus, Kirie eleyson; præfatio Latine; Sanctus; Pater noster; verba testamenti Germanice; eleuatio.* Let the preist in Masse, say Confiteor with his minister, kneeling; after the entrance; Kirie eleyson; the preface in Latin; Sanctus; Pater noster; the woords of the testament in dutch; the eleuation. They wowld fayne reforme their Masse to the greke cutt, as appeareth: yet the Grecians, as els wher is proued, detest al conformitie with them. God conuert and amend them.

S. Chrys. l. 3. de sacerdot.

Synod. protest. an. 1549.

The tenth Chap.

¶ *Of the benifits of the Masse to quick and dead.*

First, that it is a propitiatorie sacrifice, that is to say besyd the worshipp of God, a reconciliation of God offended, and a defacing of the obligation to suffre due punishment; the vniuersal doctrin of the Church doth teach. For by vertue of the very institution therof, independently of the merit, and satisfaction of the celebrant, or for whom it is offered, it operateth such effect infalliblie, if noe obstacle be obiected. For which acquital of present & future satisfaction; (by which, how great a benifit it is, noe iudiciouse Christian can be ignorant) aptly is it tearmed a propitiatorie sacrifice,

Suar. to. 3. in 3. p. q. 83. d. 76. sec. 1.

Ibid. sec. 6.

or a satisfactorie: as hauing this propre effect by the direct institution therof, *ex opere operato*, in the very external act it selfe. In dede it is also an impetratorie sacrifice, of forgiuenes, of synnes, of surmownting tentations, of temporal and spiritual commodities, more peculiarly then any other act of deuotion, for the excellent maiestie, and sanctitie therof: but the other effect, of satisfying for after accompts, or annulling temporal satisfaction, it hath intrinsecaly; and the prerogatiue of intreatie, it hath *ex abundantia* beyond other supplications, as a distinct accident. For who can denie this to be a most apt meane to impetrat or obtaine al requests of God, when his sonne is tendred and presented to him, in forme so suppliant; to witt as of one that lyeth befor his heauenly eyes, like a most innocent lamb immolated, and as a wel pleasing sacrifice killed?

D. Th. in 3 p. q. 79. a. 5.

Suar. loc. cit. sec. 2.

The cruental sacrifice of the crosse, sufficiently satisfyed for al debt, of synne, and payne. Such satisfaction for synne, other Sacraments, according their diuers institutions, doe soe applye that it be effectual. But the application to payne, is peculiarly belonging to this sacrifice, directly; to baptisme, consequently; to other meritoriouse deuotions, only by way of intreatie. So that, to euery vse, this oblation is impetratorie, in the highest maner: to the satisfaction for the guilt of synne, it is also propitiatorie, satisfactorie, and redemptorie; not altogether, yet in great excesse aboue al other helps. Vvherby we may gather, that toward that effect, it hath both powers: toward al others, it hath ane abundant intreatie, and vrgent solicitation to haue them grawnted. This duble efficacie of the Masse, to defray the debts of our offenses, and to importunat God vrgently toward al petitions, they only haue wel knowen, who haue preferred the saying of one Masse, befor al other their deuotions. VVhich doctrin, confortable to al them who may be partakers of Masses to be sayd for them: thes testimonies, reasons, and histories, shal make assured. I wil begin with this notable and authentical historie.

Garcia Hernandes earle of Castil in Spaine, being to be assiedged by Al-

by Almancor of Corduba king of Moores, with a puissant armie, the said Garcia with al his people heard Masse, intending to salie vpon the Moores: Among the rest, one Pasqual viuas gentleman, who had of long tyme a deuowt custome to heare al the Masses that weare to be sayd after his entrie into the Church, remayned in his armour during the saying of eight Maßes; his squyre being attending with his horse, and lawnce, withowt. In the conflict, the Moores weare chased, and disconfited; to al mens seeming, by only Pasqual viuas. Yea his armoure, as if he had bene in place, had many crushes, and slashes. He appeared to haue wonne the Moores Standard, to haue killed their King, &c. Wherby the earle both rewarded him as the Conquerour, and euer after al Spayne esteemed the hearing of Masse aboue al deuotion. Osor tom. 4. Conc. de audiendo Sacro.

The sacrifices of the ancient law being but naked shaddowes of this sacrifice, yet in al petitions of importance, they had preeminence befor al other deuotions vvhether it vveare to giue thanks to God, to pacifie him, to redeeme sinn, to deliuer sowles from their paynes, &c. Is not this sufficient to testifie that this sacrifice being the veritie, & substãce, of thos bare figures, containeth eminently al their effects? *Omne crimen atq; peccatum oblatis deo sacrificijs deleri*, euery crime, and sinn, by sacrifice offered to be defaced, saith Iulius Pope, two Concils, and the canon lavv. *Simul medicamentum existens & holocausta, ad sanandas infirmitates, & purgandas iniquitates*, being both a medicin, and holocaust, to heale infirmities, and to purge iniquities, quoth S. Cyprian, and Damascen. *Ista est commemoratio sola que propitiũ facit deum hominibus*, this is the only commemoration which maketh God to be reconciled with men sayd Origenes. *In quo vera sit remissio peccatorum*, in vvhich sacrifice, saith S. Austin, *is ther a true remission of sinnes.* To vvhich al testimonies of praying for the dead, are to be conioyned. Vnderstand thes exaggerations, as I sayd, vvith this limitation, that to applye the sufficiẽcie of Christs satisfaction on the crosse to haue efficacie toward our defraying tẽporal punishmẽt, it is the propre meane: also to inforce, and streinthen our petitions, wherby they might importunat & obtaine most vrgently, it to be of al

Iulius. p. in c. Cum omne crimen, de consecr. d. 2. Conc. 3. Bra. char. Vvorm. c. 4.

S. Cypr. ser. 3 de cæna dom. Damas. l. 4. de fide c. 14.

Orig ho. 13. in leu. S. Aug. q. 57. in leuit.

Suar. loc. cit. sec. 2.

be of al other the soueraigne meane: That former, by promise to vs sufficiently notoriouse, by tradition, and practise, of the Church: this later, by dignitie of so high, and grateful an act of deuotion, in which Christ him selfe is both preist, and sacrifice. That, without actual intention in applying; if no impediment be interposed: this, by conioyning therto an actual request, and application. That infalliblie, if not totaly: this, conditionaly, if it be so expedient. That, *ex opere operato*, by vertue of the external act: this, by intreatie, and supplication impetratiue or obtaining.

By the following fruicts of this supernal sacrifice and inconsumptible victime yow shal know it. Hitherto for the most parte they are affirmed, now they shalbe testifyed.

S. Aug. l. 22. de ciu. c. 8.

S. Augustin telleth, of one Hesperius, *whos house was molested by deuils, and by one sacrifice, or Masse, Offered therin, to haue bene deliuered.*

S. Greg. hom. 37. in euang & l. 4. dial. c. 57.

S. Gregorie sheweth, *that a woman thinking hir husband to haue bene slayne in a battail, caused weekely Masses to be sayd for him. During which tyme, his chaines, and fetters, fel from him, and could not be fastned.*

Beda. in hist. l. 4 c. 22.

V. Beda hath the lyke, *of another prisoner, supposed also to be deade, whose brother (being ane abbot) saying Masse for him, his bands fel alwayes and could not restraine him. Wherat his enemyes at leinth wearied, gaue him libertie to redeeme him selfe.*

S. Greg l. 4. dial. c. 57.

S. Gregorie againe, telleth, *of a mariner, for whom, supposed to be drowned, the Bishope Agathon of Palerme, caused Masse to be sayd. The mariner at that tyme, had bene diuers dayes without foode, borne vp, and downe, vpon the keele of a boote, and then readie for famin to die. In the hower, (as after was knowen) of the oblation for him, a man appeared, and deliuered him a portion of bread, wherby suddenly he had ful force, and vigour: and shortly after, by a shipp saying by, he was rescued.*

Edner in vita S. Anselmi.

Edinerus that wrote the lyse of S. Anselme, *telleth how a prince of England, neere Canturburie, being long tyme in a dead palsie, and bedred, vpon burning desyre to heare Masse, and to haue the bishops blessing, caused him selfe by his seruants, to be transported to S. Stephens Church. The Masse heard, and he born back to his house, within fewe dayes he to al mens admiration, hole, and sownd, came thankfully, to acknow-*

ledge

ledge the miracle. S. Bernard sheweth, in the lyfe of one of our owne contry, namely of S. Malachlin, *that he dayly celebrating, for his sister deceased, by some great occasion he interrupted such his deuotion a whole moneth. She therupon appearing to him, and declaring hir distresse therby, he reiterated his deuotions. Shortly after, she to him appeared first at the Church doore, Next within the Church, and lastly in a trowpe of many blessed, neere the altar as if she wowld haue sayd, that by benifit of the altar the had attayned to the compagnie of Gods elected.* S. Bern. in V. S. Malachię.

Novv, I vvould fayne behould them in the face, that vvould tearme S. Austin, S. Gregorie, venerable Beda, Edner, and S. Bernard, forgers, impostours, sicophants &c. whom if I cowld but regarde, in a Christian assemblie, I wowld not dowbt, but their owne contenance how shameles soeuer, wowld detect their ethnical impietie, & presumption to be worthie of vnexcusable and ineuitable execration. For such vvitneses among thousands, I haue elected, vvho for antiquitie, authoritie, & separation of time, & place, may be knowen not to haue by conspiration inuented thes narrations, to the preiudice of Reformers therby to depriue them of al excuse.

Lastly, vvheras the fructiful effects of this sacrifice is proued tovvard others, So also it is not to be doubted, but tovvard the priest, his clerke, and the assistants, especialy that more conioyne their deuotions to the oblation (euen vvithout actual intention) ther is an especial satisfaction, and impetration belonging. Vvhich effect toward the priest, is distinct from that portion, vvhich to him as to a publick dispenser, is allowed to apply to others, and by applying vvherof, he may liue by the altar. Suar. loc. cit. sec. 9.

THE PLAINTIVE CONCLVSION CONSISTING IN SIXE LAMENTABLE COMPLAINTS.

TO THE IMMORTAL LAMBE OF GOD IESVS CHRIST AS HE IS TRANSſubſtantiated in the ſacrifice of the Maſſe.

AS al other hope of ſaluation then in the alone, (O ſacred Victime, O diuine pledge) is vaine, becauſe thow alone art the vvay, the truth, and lyfe: So hovv ſoeuer thovv preſenteſt thy ſelfe vnto vs, ether as thovv art in heauen our ſauing aduocat, or as thovv art vndet the forme of bread and vvyne our propitiating ſacrifice, or in what other aſſured maner ſoeuer, to the alone be al laude, and prayſe, for euer and euer, Amen.

Thes tvvo bookes of myne (of the incruental ſacrifice of the Maſſe, by the alone inſtituted, through the alone dayly celebrated, of the alone conſiſting, to the alone due and belonging) I pteſent, and rendre, as to the offspring of al godnes, & particularly of al that I haue vvritten to any ſatisfaction. Noe other

other made me, noe other redeemed me, noe other reſcued me frō hęreſie,& at noe other doe I, or vvil I euer ayme in al or any my imployměts. Therfor I ſay agayne,to the alone be al laude, and prayſe, that may redound by my wrytings,or other paynes, by my lyfe or death, for euer, and euer, Amen.

To the Omnipotent ſonne of God, and immaculat lamb that takeſt away the ſinns of the world, I complaine of great wrōg redounding to this thy ſupernal myſterie in which thow art contayned. Firſt, our tearmed Reformiſts graunting the Maſſe to be thy holie inſtitution (as is ſhewed pagina 45 47. 101. 132. &c.) continued by the Apoſtles, and al their ſucceſſours, from age to age: yet it is by them blaſphemed, the ornaments therof prophaned, the Churches erected for it, ruined, the deuout haunters or al that cooperat therto robbed, impriſoned, and as trayterouſe Idolatrers excuted, and al their poſteritie beggered. Although (ô Soueraigne Lord) thovv remaineſt in this ſupernal ſacrifice for owtward appearence, as one ſenſeles, & impotent: yet immortal and omnipotent God, noe myſtical maner can deminiſh thy infinit wyſdome, or power. To the therfor I plaintiuely appeale, beſeeking the to open theyr eyes that they may behould and amend their ſacrilegiouſe impietie, wherby thy dredful ſacrifice may conueniětly be celebrated, and deuoutly attended.

The firſt Complaint againſt perſecutours generaly.

Secondly, I complaine vnto the moſt merciful redeemer, that of theſe ſpeeches of our Soueraigne King in the laſt yeares Parlament, we in Irland deuoutly affected to this incruětal oblation of the Maſſe, haue noe lawful benifit. *Of olwd Papiſts and ſuch as neuer dranke any other milke I hate not their perſons, but they being good and quiet ſubiects, I would if I weare a priuat perſon keepe ciuil frendship and conuerſation with them.* For Irland Catholikes being notoriouſly moſt loial and neuer drinking milke of any other religion, are at euery woord tearmed traitours, and debarred not only from ciuile conuerſation with any Soueraigne Prince, but alſo not alowed to be ſafe in any retyred habitation. yet his Maieſtie ſayth againe: *I neuer found that ſhedding of bloud, and to much ſeueritie did good in maters*

2. Complaint againſt hindrers of promiſed mitigation. Anno. 1606.

in maters of religion. For beſyd that it is a ſuer rule in Diuinitie, that God neuer loueth to plant his Church by violence, &c. Notwithſtanding this Princelie prohibition againſt our moleſtation, yet noe rigoure of ſeueritie, noe exceſſe or oppreſſion of violence is omitted againſt vs, although ſound diuinitie as here is ſayd exempteth vs (together with the opinion of al cheefe Proteſtant Diuines) from being conſtrained to that beleefe which nether any of our anceſtours nor any ancient Chriſtians did euer know, nor any other parte of the world did euer or wil tolerat, nor in any place is it without contradiction allowed, or without continual mutation profeſſed. I ſay al cheefe Proteſtant Diuines to howld the ſayd determination that we ſhowld not be vrged by violence as witneſeth M. Hayward in his awnſwer to Dolman, in theſe woords.

Cap. 9.

Al cheefe wryters of our age are of opinion that Religion muſt be perſwaded and not inforced. Item Tindal the founder of Proteſtancie in England, ſaying: *The new teſtament of Chriſt wil not ſuffre any law of compulſion.* VVheras therfor, thow Ieſus Chriſt the powerful holocauſt, doſt direct and gouerne the harts of Kings, inſpire vnto his roial vnderſtanding to mantaine in worke what he profeſſeth in woord, and to fruſtrat their malice who by repugning to his heſts, doe diſable yea diſgrace his authoritie, and bring into ſuſpition his roial fidelitie.

Acts and Monum. pag. 1338.

Thirdly, my deere Lord and Sauioure, the ſacred bread of Angels and food of ſowles, I lamentably complaine againſt them that exact of vs (that wil not forgoe our humble dutie and diligence toward thy Propitiatorie Sacrifice of the Maſſe) the commonly called oath of Alleageance, of which his Maieſtie hath giuen vs this publike warning in the ſayd ſpeech of Parlament.

3 Complair. againſt. compulſion to a ſacrilegiouſe orth. declared for ſuch by him in vvhoſe name it is exacted.

Some doubts haue bene conceaued in vſing the oath of alleageance, and that parte of the act which ordaineth the taking therof is thought ſoe abſurd as noe man can tel who ought to be preſſed therwith. For I my ſelfe when vpon a tyme I called the Iudges befor me at their going to their Circuits, I moued the Queſtion vnto them, wherin as I thought they could not reaſonably awnſwer.

Con-

Considering therfor that this oath is declared to be doubtful, the ordonance therof absurd; the difficulties concerning it to be vnawnswerable by the very Iudges: Doe not (ô King of Kings) allow, but rather hinder for thy mercie such oath, (which to sweare would be apparent sacrilege) to be imposed vpon simple Catholikes, or vpon any other wyse of competent wysdome ouer simplie (as appeareth by this declaration) swearing it by human infirmitie, or detestable hypocrisie.

Fourthly, my God and creatour, I pittifully complaine of Lawiours, concurring to the statuts, and synes, wherby approaching to this redeeming host of the Masse, is made of beneficial to bodie and sowle, to be preiudicial, to lyfe & liuing, and of the pith and substance of al religion, to be houlden for *hæresie, magike, idolatrie, and superstition.* For wheras by open confession we are in possession of our beleefe in this sacrifice, against which noe claime by our lawes is allowable, that is not *by fayre, ancient, and insuspitiouse euidences testifyed* (which neuer may be produced against vs) and contrariewyse wheras for that parte of which we are violently disseised, we haue remained & doe remaine in continual claime: These lawiours do not only not allow vs any due wryte *of Assyse* for red resse of our wrongful *dissey sance*, against the parties seysed and their discent, which they must allow in al other cases, but also they defeat our prioritie of *possession* and long *præscription* by only title of *Errour* (for other ther is none) not hauing any allowance in case of neuer (but by only violence) interrupted possession; adwarding right to the wrongful, defeating wrongfully the lawful prescriber, and (which is the most lawles law) not allowing that remedie in law, or benifit of it for religion, which is not denied for the most miserable habitation. Besyd al which, to owtlarie him that desyreth safely to appeare, to cast him in issues and charges for whom al verdict standeth, breefly to ruine him whom they should right: Lord thow knowest, as it is ther *Summum ius* of these tymes, also to be *Summam iniuriam*, one daye at thy iust and distinct tribunal to receaue condigne requital.

4. Complaint against lawles lawiours, and lawes.

Rider.

5. Complaint against protestant Ministers.

Fiftly, I complaine against Protestant Ministers saying in the forme of beleefe deliuered to Charles the fift Empetour (wherto they protested by oath to stand, and therby receaued the name of Protestants) *Retinetur Missa apud nos & summa reuerentia celebratur*, The Masse we retaine and celebrat with al reuerence: yet that the residue naming them selues Protestant Ministers, although they are shevved (pagina 132.) to confesse the Masse to haue bene instituted by Christ, and celebrated by the Apostles, and retayned in al the Church: they neuer the lesse blaspheme it to be ane idol, and continualy in sermons exclaime that we for professing the beleefe from the begining of Christianitie to this daie houlden of the Masse, are vvorthie of al oppression, hate, and punishment. VVe are not ignorant (O infinit vvysdome of the father) that al this is manifest to thy diuine prouidence, and that thy omnipotent povver can remedie these vvrongs. Charles, the Emperour a forsayd, the day that he ouer thrue the Protestant Rebels, behoulding a Crucifixe by them sacrilegiously broken, sayd, O Lord it was in thy power to hinder this impietie, and now it being done to reuenge it: so saye I to the, God of glorie and might, concerning the Masse. Thow mayst rebuke them that so blaspheme it, and soe traduce vs, although we rather craue thow didst lighten al them that are in darknes and in the shaddow of death to direct their feete into the wayes of peace.

Confeff. August. art. 10.

6. Complaint against negligent Christianist.

Lastly, O milde and innocent lambe, our refuge and strengh, I complaine dolerously vpon the whole trowp of negligent Christians (among the principal of whom I esteeme my selfe formest) that thy Apostle S. Iames instructing vs of this super-cælestial sacrifice of the Masse, that *it is offered for remission of our sinnes, the propitiation of our selues, for euery afflicted and vexed minde needing the helpe and mercie of God, for the conuersion of the deceaued, the healing of the sicke, the deliuerance of captiues, and the repose of our parents and brethren deceased*: yet that we being assured of thes and innumerable other benifits therof, lyke prodigal children haue vngratefully esteemed the abun-

Vide pag. 311.

dance

dance of our domestical and daylie bankets, and in caroles ingratitude bene easelie distracted and alienated from attending on this more then Angelical office, more then comprehensible oblation. It was not in dede due vnto vs worse then doggs, to feede on that supernal breade of children; especialy considering our desesteming the treasure therof, and not taking due tast and sauour therin. VVhich we testifye by our workes what soeuer we pretend in woords, absenting lightly, repayring loathsomelie, remaining irreligiously: then which what may conuince vs more to haue as yet our delits in the swil of sinful swyne, and in the wash of vaine and filthie secular pleasurs? For otherwyse would we not daylie and deuoutlie with al humble thankfulnes aneere this delitsome Manna, this cordial preseruatiue, this spiritual and lyfe-giuing sacrifice being by the only infinit bountie of our Lord and maker without a our desert presented befor and to vs? Confessing now our inconsiderat and impiouse ingratitude, O bottomles pietie, and infinit charitie, pardon our iniquitie, and amend such our profound peruersitie. Thow art God and therfor good, we men and therfor wretched. Thow art light, yet we are soe blinde as not to behould the, or at least soe bleared as not to contemplate the. Thow in this medicine of immortalitie the Masse, art a conuenient and delitsome remedie for al maladies, but our squeamish and weake appetits can not attaine the healthsome sweetnes contained therin. Thow therfor, pledge of our future glorie, deliuer vs by thy great mercie and multitude of thy miserations from our blindnes, heale vs of our infirmities, that dayly we may frequent this sacrifice the Memorial of al thy vvonderful vvorkes, and the seale of al thy diuine loue, vvith most humble reuerence, vvith most ardent affection, with most grateful deuotion, and vvith most heroical disdaine of al repugnance by vvorld fleash and deuil to the contrarie. Christ Iesus, Amen.

To God the father sonne and holie ghost one God and three coequal persons be al glorie, & thanksgiuing.

To the immaculat, perpetual, and Deiparat Virgin Marie, due praise. and exaltation, together vvith S. Patrike, B. Ignace, and al the court of heauen. Amen.

MINNERMVS.

Oblectes animum: plebs est morosa legendo:
Ille bene de te dicet, at ille male.

Some vvil commend this booke, some it condemne, vvhy not?
Such euer vvas of euery booke the common lott.
Applauds, I doe defie: dispraise, shal not offend:
Let Readers free, haue iudgment free, and so ane ende.

FINIS.

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ERROVRS ESCAPED IN PRINTING.

1. Sacrifices Sacraments.
6. them. then.
9. Subſtancial. Subſtantial vnderſtood vnderſtood.
15. Shynne, Synne.
22. Omitted, omitted.
24. Not the place when. place. Vvhē Plutarch Plutarch 24.
27. The fift Chap. The eight Chap.
17. Church, church.
32. [illegible]. to.
52. [illegible]ered, gathered.
57. Panegrical, panegirical.
61. Hence, ſenſe.
65. Ilium, illum.
81. In the of, In the tyme of.
85. whom, when.
88. Comenient, conuenient.
97. Oriantal, oriental.
99. Mater, water. wither, whether.
107. Echewing, eſchewing.
111. Te, to. gobbeth, gobbets.
112. Ad, at.
121. Squecified, ſpecified.
123 Infideles. Infidels.
128. Raske. taske.
140. wrinke, wrincle.
145. Sone, ſome.
152. Vot, not. diſt, did'ſt.
154. Hauc, hanc.
157. Iu, in.
160. Expotulateth, expoſtulateth.
189. Perineutly, pertinently.
199. Goſt, ghoſt. Similitudinum, ſimilitudinem.
201. Daugter, daughter. 202. Accordinly accordingly. 206. rhe the 217. effarre efferre.
207. Iniqiries, iniquities 214. is it.
218. S. Baſil. Baſil. Quæuam Quænam.
224. Ghriſt, Chriſt. 264. Reformiſts. 264. ſupporred.
272. ſuffired, ſuffred pag. 278. 284
287. witht, with. diſſike diſlyke. 275. 285.
295. wordly, worldly. 298. conuiciis, conuitiis.
299. Cubiuli, cubiculi.
300. Loatſome. te to. Iouiman Iouinian.
315. Aand And.
316. Mourning, morning.
317. commended, commended. Sathan ſathan.
319. rheſe, theſe.
322. reſtraimed, reſtrained.
324. obſecrationem, obſecrationum.
330. eaxemple, example.
335. Final, fimal.
338. Caſarius, Cæſarius.
341. æterual, æternal.
352. auoideſt, auoided.
359. througt thought. quod. quem. euers, euerie.
361. nearth in earth.
363. voeation, vocation.
364. fafelie, ſafely.
365. reſidne, reſidue.
366. ſixt, ſixe.
367. receperut, receperunt.
372. Chriſt example. Chriſts example
373. Pape, pope. 378. exen. oxen.
384. ſuch hæretikes with. with ſuch heretikes.

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